INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Copping © *Providence Lithograph Company*

THE FIRST EASTER

MARCH, 1929

The Religious Difficulties of Youth

By REV. A. D. BELDEN

Author of
"The Greater Christ," "God's Better Thing"

The American Edition of a Book That Is Having Wide Circulation in Great Britain

Who has not doubted?

Doubts have at some time or another entered every mind and stirred the conscience to a pitch of hesitancy, breaking in upon the calm which is the birthright of every Christian and leaving, because that doubt has not been truly solved, a legacy of concern for later life.

In this volume we have a number of these difficulties considered, concerning such subjects as Nature and God, the Supernatural in Life, Religion and Sex, the Problem of Suffering and Sin, the Riddle of Life, etc. The solutions which the author offers will enable the honest doubter to find again the secure footholds of faith.

Price, $1.50

LESSON MATERIALS In The CHURCH SCHOOL

By Dr. C. A. Bowen

Dr. Bowen clearly defines learning and teaching and their necessary relation to growth and development. After giving a background study of teaching materials, he quickly passes to the larger objectives of the new and recent types of experience-centered lessons. He also discusses the types of lesson materials available to-day, their individual objectives, their relation to each other, and their necessity to successful curriculum building. But the degree of usefulness of lesson materials resolves itself into the question of how successfully the teacher is able to vitalize the lessons. This practical section of the volume makes it of more than usual value to teachers in service. The author gives a rather thorough treatment of the most widely used lesson materials, pointing out their place in the curriculum "that aims to discover the fundamental and significant experiences by which growing persons live, to select and organize these experiences that are fruitful for educational purposes, to raise them into consciousness, to help the learner to analyze them, enrich them, and bring them to Christian outcomes with the aid of the religious experience of the past, and to render these Christian outcomes permanent and dependable ways of living."

Price, $1.00

Lenten Studies and Readings

WALKING WITH GOD

By Costen J. Harrell

The publishers know of few books so admirably suited for the personal and group devotions of earnest Christians as this. And leaders of young people's meetings and ministers will find these selections highly appropriate for devotional and scriptural talks.

$1.00

THE LIFE IN THE SPIRIT

Eighteen Devotionals for the Church School and Home

By Bruce S. Wright

Author of "Moments of Devotion"

"To my mind Bruce Wright is one of the best writers in the Methodist Episcopal Church to-day. He has the faculty of clearness and beauty of expression. Neither his spoken nor written sermons are long; but they are always interesting, and he finds plenty of hearers. He always places the spiritual note in the front position, and no one has ever questioned his sincerity or his spiritual insight."—*William H. Leach, Editor of Church Management.*

$1.25

IN THE SCHOOL OF PRAYER

By Costen J. Harrell

Costen J. Harrell knows the prayer-life needs of young people and adults who have just begun the Christian life. Here are his fifty devotions for Lenten presentation to new communicants. Religious educators will find it also admirable for use in connection with the many short devotional talks they are so often called upon to make at short notice.

$1.00

JESUS OUR IDEAL

By W. P. Whaley

To know Christ, that person so human yet so entirely divine, to bring to your pupils, as he came bringing, that knowledge of life and worth-while idealism, is truly to fulfill the requirements of Christian education.

$1.00

THE APOSTLES' CREED

By Arthur Talmage Abernethy

Does the Creed seem to be formalism? Is it mere repetition or meaningless? If it is you will find the characters and their reactions to each part of the Creed that the author has pictured in this book of great assistance in imparting the real sense and spiritual values of Creed.

$0.75

SPIRITUAL ADVENTURING

Twelve Studies in Jesus' Way of Life

By Bertha Condé

Author of "The Way to Peace, Health, and Power," etc.

The author points out the rich experiences that wait those courageous folks who dare to follow Jesus' plan for life. She follows no outworn philosophy. There are twelve chapters for personal devotions, with Scripture discussion and prayer. The first five show the dimensions and character of the spacious spiritual life; the last seven deal with some of the special and practical teachings of Jesus—the use of one's resources and the choice of worth-while careers.

$1.00

COKESBURY PRESS NASHVILLE TENNESSEE

Publishers of Good Books

Please Order of Your Own Bookstore

Entered as second class matter November 6, 1928, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917.

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

PAUL H. VIETH, *Chairman, Board of Editors*
MISS GLORIA DIENER, *Editorial Assistant*
MRS. AGNES B. LANE, *Advertising Manager*
MISS MARION L. NORRIS, *Circulation Manager*

March, 1929 **Vol. V. No. 6**

Here and There in This Issue

What does Easter mean to you? The Easter Meditation, "Has Thine Heart Burned Within Thee," helps us to see anew in our plans and programs the significance of the question, "Lovest thou these more than thyself?"

What does the Easter season mean to the children in your Sunday school? Every pastor, superintendent, and children's worker will want to read "Confession Day in the Children's Departments," for here we find that "Confession Day is not something apart from the regular program of the church school, but ——" Well, read it for yourself!

Can a professor's advice be practical? You be the judge as you read "Desired Study"—a most stimulating conversation for one teacher, at least! And there's another of these practical articles on teaching methods coming next month, "Opportunities for Teaching" by Edna L. Acheson.

How difficult it is to discover just what the conditions are in foreign countries! But you can bank on what Dr. Barclay says about religious education in China because he wrote it while he was over there. Watch for his next article.

As sure as March looms into view people will begin to think about their summer vacations. Strange, isn't it, what a hold they have on us all! Here's a new idea for your "Vacation—From, by and for the Church." Begin now to plan for at least one such in your church—and the more the better, of course. When pastor, Sunday school superintendent, and department superintendents all combine on this idea, they revamp the whole church!

"Everything is lovely in our class," said one Sunday school teacher, "except when Micky comes! Then it's awful!" Let Dr. Mudge help you "Get Acquainted with Those Adolescents." He says they are fascinating—when you know them!

Does your Sunday school need more money—or does your church want more support from your school? Then you must read how Linden S. Dodson has been "Training Children in Church Support." You'll be amazed at the increased giving by the children, and delighted to see how readily you can pick up some of his plans for your school.

The departmental worship services, as you have doubtless noticed, are being broadened to include more extensive program materials. Do you find them more helpful? Look at your own department program for April, and then write us how you like it, how it could be improved and made of greater service.

	PAGE
EDITORIALS	5
HAS THINE HEART BURNED WITHIN THEE, *P. R. Hayward*	8
CONFESSION DAY IN THE CHILDREN'S DEPARTMENT, *Mary Alice Jones*	9
DESIRED STUDY, *Charlotte C. Jones*	11
THE FRUITS OF COOPERATION, *F. Harvey Morse*	13
SOME ASPECTS OF RELIGIOUS EDUCATION IN CHINA, *Wade Crawford Barclay*	14
GET ACQUAINTED WITH THOSE ADOLESCENTS, *E. Leigh Mudge*	16
TRAINING CHILDREN IN CHURCH SUPPORT, *Linden S. Dodson*	18
A FRIENDLY FIVE MINUTES WITH THE JUNIORS, *Lee McCrae*	20
YOUTH AND WHOLESOME MARRIAGE, *Grace Sloan Overton*	21
YOUNG PEOPLE OF GERMANY, *Rosa C. Palm*	22
A VACATION—FROM, BY AND FOR THE CHURCH	23
THE APPEAL OF MEXICO, *Robert M. Hopkins*	24
SOME EDUCATIONAL TASKS, *O. P. Campbell*	25
SERVICE INQUIRIES	25
ANNIE JANE'S MORNING GLORY, *Denie Dungan*	26
THE BUTTERFLIES AND THE FLOWERS, *Mary Alice Jones*	26
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
Beginners' Department	27
Primary Department	28
Junior Department	29
Departments of Young People's Division	31
Adult Department	34
School with Combined Departments	35
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	38
NEW BOOKS	43

BOARD OF EDITORS

PAUL H. VIETH, *Chairman* P. R. HAYWARD MARY ALICE JONES MYRON C. SETTLE FORREST L. KNAPP
ROY A. BURKHART MARION L. NORRIS AGNES B. LANE EDITH P. REA GLORIA DIENER OTTO MAYER

Copyright, 1929, by

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 5 South Wabash Avenue, Chicago, Illinois. Subscription: one year, $2.00; two years, $3.60; three years, $5.00. Clubs of five or more to individual addresses, $1.50 each; to one address, $1.25 each. Single copy, 25 cents.

The Use of the Old Testament in Current Curricula

by Robert Seneca Smith

Horace Bushnell Professor of Christian Nurture at Yale

A compilation of unusual and valuable information for leaders and directors of religious education in which, as the title indicates, Dr. Smith discusses the use of the Old Testament in current curricula.

To make this information practical he has selected six graded curricula, in common use, to be the subjects of his investigation.

In the discussion itself, Dr. Smith confines himself to the following four objectives—The listing and classification of the aims of these series and courses; the calculation of the exact and proportional amounts of Old Testament material used in each course; the setting up of criteria by which the treatment of the Old Testament material is evaluated; the application of such criteria to every course in each series, with a description, analysis and criticism of the same.

Price $2.25

A Child's Garden of Song

GRADES (III-IV)

by Edith Lovell Thomas
and E. Hershey Sneath

Illustrated by Albert R. Thayer

"I have examined with a great deal of pleasure the copies of this new song book.

"I like the idea of separate books—one of a simpler nature for children, that is, containing only the melody or two parts, and the teacher's and pianist's edition containing the melodies harmonized. This makes it much simpler for the little child, especially since the notes are larger and more space is allowed for the words. I like the clear print and the large notes, and also the fact that the words appear with the score, or notes."

O. W. MOERNER, Supt.,
Dept. of School Administration,
Methodist & Sunday School Board,
Nashville, Tennessee.

"From the looks of the material, we will undoubtedly want to use these in connection with our Week Day Schools."

J. H. CARPENTER, Director,
Dept. of Religious Education,
Brooklyn Federation of Churches.

Teachers' edition, $1.50
Children's edition, $1.50
In quantity, $1.25

Returnable examination copy of children's edition on request.

Hymnal for American Youth

by H. Augustine Smith

For the Church School

Used in worship services by fifty-two per cent of the young people's groups all over the country.

Important Features of This Book

All words between the staffs, making it possible to read and sing with ease.
Rich and varied musical settings carefully fitted to the text.
Voice parts within the range of the average singer.
New hymns which bring the church in line with her advancing thought.
Responsive readings which mark a new epoch in Biblical literature are given new and striking captions.
The Century Co. reinforced binding.

494 Hymns
30 Pages of Chants and Reponses
Price, $1.00
Each Per hundred, $0.75

Returnable Sample Copy Sent on Request

THE CENTURY CO.

353 Fourth Avenue *New York*

EDITORIAL

And a Little Child Shall Lead Us

UNDER this title the *Chicago Tribune* for January 29, carried a cartoon as a part of its propaganda against the Kellogg Pact. The cartoon shows "Uncle Sam," labeled as the greatest nation in the world, carrying the entire world in his arms in such manner that he cannot see where he is going. Preceding him is a child, carrying a placard marked "Childish faith of our pacifists in European diplomacy." The child is leading Uncle Sam deeper and deeper into the mud and water of "unpreparedness."

Our first impression was one of fury at the audacity of a cartoonist to use this beautiful sentiment from the Bible for ridicule. Coupled with this was a feeling of amazement that intelligent citizens will stand for such open propaganda against one of the really great events of recent years.

Yet, how true is the statement that a little child shall lead them, even in this matter of making a warless world! Let Christian citizens rejoice that the direction in which the little child will lead will be not that indicated by the cartoon but the exact opposite. The little child has no race prejudices. It is we adults who teach them to him. The little child has no lands or oil or gold to protect, and no particular interest in them. It is living in a world of adults which bring him into possession of that lust for wealth and power which causes wars. The keynote of the little child is love, not hate. The little child is the most open-minded to education, and through him will the Kingdom come when it is brought in. Yes, a little child shall lead us. Give him the leading hand in this problem of nationalism and racialism, and there may come the dawning of a new day.

Transfer of Training

A CHURCH SCHOOL superintendent came to us for advice. He felt that he was getting along fairly well with his own school, except with the members of the high school department. This superintendent was not only superintendent of the whole school but he also had direct responsibility for this one department. Each week he carefully planned a program of worship for these young people and brought it to them. Each week he stood on the platform and led them in their worship—hymns, Scripture, and prayer—and each week he failed to get interest or to maintain discipline. He was discouraged. Could we help him?

We inquired about his other work during the week. He was a high school principal and rather successful as such. We asked about his methods with his students. He informed us that he attempted at all times to develop pupil initiative. Just so far as possible pupils were encouraged to assume responsibility for their activities. Not only in extra-curricular activities but in classes and assemblies, the method had proved its value. In every way he was trying to use modern educational methods.

We asked this high school principal if he had tried those methods in his church school, whereupon he opened his eyes as if to allow a new light to enter. And he went out from our office puzzled because he had never thought of that before.

Businesslike Methods

IN the minutes of a workers' conference of the Nampa (Idaho) Christian Church, for which we are indebted to Mr. O. R. Meredith, we find an item instructing all workers to purchase their supplies through a purchasing agent of the church school. This is a step in the right direction. Considering the unbusinesslike way in which many of our church schools are conducted it is not surprising that there is little money for the outstanding needs. On the one hand, we find schools where anyone may purchase what he chooses and submit his bill to the treasurer. As long as the money lasts it will be paid out without due consideration for the total needs of the school. On the other hand, we find schools where it is impossible for workers to get the supplies they need unless they personally pay for them, because there is no regular system whereby requisitions may be made on the purchasing department.

Every worker should have the privilege of making requisition for the things he needs with full assurance that his request will be considered in the light of the total needs of the school and of the budget allowance. Once a requisition is made and approved, it should be acted on promptly. Unfulfilled promises to buy needed supplies and equipment are among the most serious causes of teacher-discouragement. It would seem that responsible officers in the church school should be given some latitude in purchasing incidental materials on short notice and rendering an account of such expenditures at the proper time. Moreover, the procedure of getting small bills approved should be simple and efficient. It is not economical to require that the workers' conference or the committee on education vote the approval of every expenditure before it may be made. Such action by the responsible group of the school should be limited to major items of expenditure.

It is, of course, possible to carry even a good business system to the extreme. We have a friend who is working in an experimental laboratory. Not long age he told us that because of the rigid and efficient purchasing system of the organization under which he is working, it is impossible for him to get even minor equipment which may

be needed on short notice in order to complete an experiment, without going through a business routine which does not bring the material to him in less than three weeks. Here efficiency is allowed to stand in the way of results. Happy is the school which finds the happy medium of effective business management without unduly lengthening the path between a need and the making of the purchase to meet that need.

The Pastor, Bless His Heart!

A PASTOR who profits greatly by this *Journal* writes us in this wise:

"You probably do not realize in how many congregations the minister is one of very few (sometimes the only one) who is seeking to interpret and apply the things your *Journal* teaches and stands for in the local school and church."

Perhaps we do not realize this fact as we should. Perhaps no one does. Perhaps the pastors themselves do not. Perhaps no one could. It would be a severe tax on anyone's imagination to see arrayed all over the land the vast host of churches which are and for a long time will be "one-man churches." (By "one-man," of course, is meant one employed full-time leader.)

However, we would stop the presses, if need there were, to pay a tribute to the pastor and his place in the total educational task of the church. We would pay tribute to the unique authority that is his; to his eagerness for new ways and better ideals; to his willingness to acquire an educational vision even if he is old enough to have left his seminary classrooms without one; to his patience with unwilling followers and with impetuous folk like ourselves who forget his difficulties betimes and clamor for results; to the regularity with which he turns up at conventions and seems to get something out of speeches made by editors and secretaries like ourselves; to the hospitality and spirit of his home which we have often shared; and even to his indifference to our cause of religious education, for after all, as a great dramatic critic once said after sleeping through a private reading of a young writer's new play, "Sleep is a criticism!"

Hail then, to the pastor-who-is and the one-who-is-to-be.

The Two Views

To man, it seemed that Evil had prevailed,
That His fair life had altogether failed,
And nought was left but what the Cross impaled;—
But God saw otherwise!

They would have hailed Him King, and with acclaim,
Upon the wings of His far-reaching fame,
Have swept the land like a devouring flame;
But God saw otherwise!

It seemed as though His life had gone for nought,—
Nothing to show for that long battle fought,
But a pale prisoner to the gibbet brought;—
But God saw otherwise!

No lasting good seemed ever like to come
Of all His sowing,—neither fruit nor bloom,
Instead—a felon's cross, an alien tomb;—
But God saw otherwise!

We too, at times, come nigh to lose our hope,
When with life's evils we no more can cope,
And in the dark with heavy hearts we grope;
But God sees otherwise!

From *"Gentlemen—The King"*
by John Oxenham. Copyright, The
Pilgrim Press. Used by Permission.

One Way of Doing It

IN our February issue under the title "Teaching What We Would Practice" we quoted from a letter written by a pastor in a small church in a rural community asking what might be done in his situation. The situation was described by this pastor as follows:

This community is shot through and through with petty politics, which has created a spirit of bitterness among the people. In spite of everything we could do, this spirit has gotten into the church and I am greatly worried about it. I wish I could do something to make my church school more effective in Christianizing the community life. I am hoping to get some help from your magazine.

This situation struck at least one man as being somewhat similar to situations he had faced. He was good enough to write us describing what he had done. We feel that his experience is worth quoting:

"Situation No. 1, was a community centered in a small village where there were petty divisions and godlessness, coupled with a certain amount of indecency in thought and speech on the part of even church folks. After a short period of pulpit and pastoral ministry holding up standards of living, a request came from a group of men for a special class in Bible instruction. This resulted in a vote by the entire congregation to support a Friday night class. The method was instruction and discussion. The people stood by even during the winter months. The result was a transformation in the community until the conversation in the general store, where the men congregated, turned from risque stories to religion and life.

"Situation No. 2, was the same, only worse—a community depending on the church to and through which I ministered. There were divisions, godlessness, immorality, pettiness rife. I traced these failures to the church and church school in their aim, methods, and lack of knowledge of subject matter of religious teaching. We called a conference of officers and teachers. This convened in the manse. I pointed out the failures in detail. After a discussion of the situation I challenged them to meet with me once a week for three purposes: (a) the cultivation of our own devotional life, (b) the study of the Bible materials for teaching and helping others, (c) the presentation of methods through the problems of each teacher as observed or confessed. This group met in the homes open to it. No attempt was made to provide social or recreational materials. The results were amazing. Attendance at church school and services increased. The later results were a Bible-life discussion group of forty-seven men. A new standard of life came to the community. Later a new church was built.

"Today I would suggest, after more training and experience, a social-recreational, church-centered community program for those outside the leadership group. This program is based upon the method as suggested by the Master in Mark 4:26-39 (certainly a life-centered program): (1) the seed suggests the gospel as set forth in the Scriptures as the contact of divine grace with the rational human life, (2) the ground and the bringing forth of fruit sets forth the harvest of life, (3) these would not be complete without the harvest of union with Christ in a service to unite and enrich the life of the community and the world."

—MARSHALL E. BARTHOLOMEW

Laws and Education

ONE of America's leading newspapers, recognized as maintaining a progressive editorial policy, not so long ago made a striking charge against the temperance forces of the country. "The adoption of national prohibition came after more than fifty years of persistent education of the public as to evils for which the liquor business was responsible. But on the day the Eighteenth Amendment went into effect temperance leaders as a rule abandoned this educational process."

The ratification of the Eighteenth Amendment, the enactment of the Volstead Act will not of themselves do away with the liquor problem. The signing of the Kellogg treaty does not of itself insure against future wars. Neither does the enactment of a criminal code wipe out all crime.

Laws are, in a sense, but the summary statements of what society as the educator is most concerned about. No one will deny that the church has done some of its most effective educational work in the interests of temperance, and of a warless world. The existence of laws gives ample recognition to this fact.

But education must be a continuous process of growth. Education as a way of vital living is the end and laws are but a means to that end. We must resume and reconstruct our educative processes in ever more effective ways. If we needed a temperate citizenry before prohibition we need it even today. Moreover, we need the citizen who is law abiding, and the citizen who creates the new *mores* within circles where cynicism and propaganda throw doubt upon prohibition as a wise national policy. It is the *mores* of the group guided by reflective thinking which make possible wise and progressive legislation. We need the citizen who is capable of becoming the official who will not be bribed. Education will serve the nation best by creating this kind of a citizenry. Prohibition was adopted through education. It will ultimately be enforced and become a fact through education quite as much as through legal processes.

The Thrill of a New Idea

A CERTAIN minister of our acquaintance is doing an outstanding work in his church. On the second Monday of every month he has a meeting of his official board. Much of the time at these meetings is spent in transacting the regular business incident to the program of the church. But not infrequently this unusual pastor comes to a meeting with a new idea for the church's program. And very often when he presents his brand-new idea, he exclaims with enthusiasm to the members of his official board, "So far as I know this has never been done before!" And with the thrill which attaches to doing that which has never been done before, he wins from his official board an affirmative vote, and the new idea is tried out.

There are some ministers who would never have the courage to present a brand-new idea to their official boards. And there are official boards which never vote *yes* on an idea unless it has been tried by so many other churches that it is all worn out.

"Easter Morning"

An Interpretation by ALBERT E. BAILEY

Von Uhde differs from all others in his point of view and his message. Easter morning means for him the Christ of Comfort. He shows to us the utter humanness of even a risen Christ.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

To do this he has thrown away practically every shred of the Gospel data—only the garden is left, and that is less a garden than a solitary pathway in a glade. Gone are the angels, the rock-hewn grotto, gone are the usual signs by which we recognize the Magdalen. Even the conventional dress the history-painters use has been discarded. We have only a poor German peasant girl crying alone in the forest.

Jesus, the friend of all the broken-hearted, while wandering like a pilgrim through the pathways of life, has heard her sobbing and has come to comfort her. Gentle inquiry is on his face, kindliness and tenderness envelop his form. He touches her on the arm; he speaks her name; and there flows in upon her grief a healing balm, a balm of friendship and of sympathy, the only balm man's heart ever knew or ever will know. Through all eternity and in all worlds he will be her friend. She may not always see him but she can feel him at her side and know that he cares and will share her experiences.

This brotherly Christ is the one we know and love; our great comforter not only in the hour of our supreme sorrow but in all the ills of life.

Has Thine Heart Burned Within Thee?

An Easter Meditation

By P. R. Hayward

THERE was a day when Easter meant to me a system of physical proofs, proofs that the material elements in the body of Jesus had actually burst the borders of death and had once more walked erect in the gardens and highways of Galilee. One more proof, or one more line of text, was like a new-found nugget to add to one's collection of shining bits of unanswerable logic.

Then there came a day when something seemed to take the shine from these nuggets. Perhaps it was the consciousness of the unusual spiritual beauty and moral power in the lives of some men and women who did not share my material faith. Perhaps it was a rude acquaintance with the many unlovely and un-Christlike things in the characters of some who vehemently believed as I did. Perhaps it was a growing sense of the imperial beauty that lies in those things that are spiritual. But whatever the cause, the nuggets of merely physical proofs were not so important as they once had been.

Girardet ©*Braun and Co., N. Y.*

The Walk to Emmaus

Now there abides the day in which faith can actually grasp a spiritual significance in Easter and provide for our annual festival its own unique place in the inner life.

For, it all happened on this wise—

Now, behold, a few of us went to a village which was from the great city about four miles distant. And we talked together about all the things that had happened in the long history of mankind. We saw unroll before our eyes the vast pageant of humanity, and in it we saw Force, and Hate, and Self, and Greed stalk across the stage and they did point with pride to all that they had achieved, and we were prone to regard them highly. But then some one said that perchance these were but bombastic frauds and that the real values and powers of life lay elsewhere. So we spoke of the love that fails not, of faith in goodness that holds on in spite of all, of hope that believes in the oasis instead of calling life a mirage. And we felt that there was something in our hearts to which we must say, "Abide with us." Then our eyes were opened and we knew Him, for, we said one to the other, "Did not our hearts burn within us, as he built anew our inward ideals and opened up to us the meaning of life?"

Or, again, when we had returned, we spake unto our friends about that which we had experienced. And as those same ideals began to lay themselves heavily upon our hearts, we became terrified and affrighted and we called it all a dream and we said, "Lo, such things are too costly and they will not work in this practical world." But, then, some voice within us spake and said, in the name of those very ideals, "Why are ye troubled? Have ye here the meat of a practical task?" So, we saw, in the panorama of the spiritual heroes of the ages, the way in which a healthy idealism has grappled with practical problems of food, and the wherewithal of clothing and of houses, and has succeeded therein.

So, yet again, after these things, the Christ shewed himself unto those of us who had become his followers, and on this wise showed he himself. As we faced our task one of us said unto the others, "Let us go a fishing for results." And we toiled all day in one committee and then in another and after making much ado we had taken nothing for the purpose that we all had in mind. But then some influence, whether from within us or from without ourselves, we knew not, told us to cast our nets differently; and we cast them, according to the laws of a vast faith and an invincible trust, and, lo, events began to happen at a rate too great for our guidance. And then we saw among us, in the very center of the minds and wills of us all, as it were, a fire of coals with fish laid thereon, and bread, symbols to us of the divine blending of the practical and the ideal, and as we looked at each other and sensed anew the meaning of that which we had passed through, we durst not ask any more questions of life, knowing that it was the Lord.

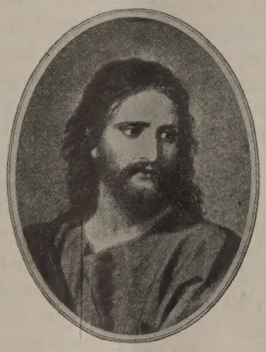
Once more, we were gathered together and our plans were complete, and they were extra wise, and there was a glow within our hearts as we looked upon the schemes that our hands and our minds had made, for had we not at last arrived at a solution of our problem that left all our present selfish purposes untouched and demanded no sacrifices of any of us? Then, in some fashion, there were set before us the needs of the world, and the disinherited

(Continued on page 24)

Confession Day in the Children's Departments

By Mary Alice Jones

WE are rather inconsistent at points in our attitude toward the relation of the church to its children. We insist that the church school and its various departments must not be separate organizations, but must be parts of the church. Yet a child may have been a member of the church school for several years, a regular attendant, an active participant in all of its activities, and not be considered in any sense a member of the church itself!



And I, If I Be Lifted Up

We hear of various "degrees" in some of the fraternal orders, and understand that members progress from one to another as they gain experience, standing, and knowledge of the order. In the early Christian church there was a similar practice. One did not join the church in one ceremony; but there were several stages of preparation, each one admitting the candidate to larger privileges and placing upon him larger responsibilities. Perhaps if we should be consistent in our thinking regarding the relation of the child to the church through his membership in the church school, we should arrive at the conclusion that some such plan as this is more rational than our present plan of having children join the church as though they were joining a new organization to which they had hitherto had no definite relationship.

The matter is all the more vital because it is so closely tied up in our thinking to the meaning of being a Christian. We assume too often that this, like joining the church, is a matter apart from the program of the church school. If this be true, then our efforts and our money invested in the cause of religious education are largely wasted. But surely we do not really believe that this is the case. We would not work so hard at our task unless we felt reasonably sure that it was helping the children to learn to be followers of Jesus—followers afar off, it may be true, but followers who are drawing closer each year. That there is a vast difference between the understanding of the Christian life as it is experienced by a normal ten-year-old boy and as it is experienced by a man like E. Stanley Jones there can be no doubt, but is it unreasonable to hope that the boy will someday become a worthy successor of E. Stanley Jones? He has started on the same path; he is striving toward the same goal. The distance between the two is not marked by an impassable abyss, but by a pathway where the travel is not easy, to be sure, but where progress is possible nevertheless. It is the business of the church school to help the boy press forward. It may help by keeping Jesus and his way of life constantly before the pupil; by leading him into companionship with Jesus in worship, in overcoming temptation, in everyday living. It will make him a living personality, gentle, loving, and lovable; strong, brave, and loyal. It will interpret all experience in the light of God's purposes as Jesus has shown them to us—not through platitudinous exhortations, but through friendly companionship in the sessions of the church school, on hikes, in the working out of enterprises to meet the needs of others. It will provide frequent opportunity for facing frankly problems of relationship to other boys and girls, to school teachers, to servants, and so on, and of deciding which of several possible ways of meeting the problems is the one which a follower of Jesus will adopt.

Thus the pressing forward will be marked by many decisions. The boy may cheat on his arithmetic test and win approval at home for being on the honor roll; or he may acknowledge honestly that he does not know how to do some of the problems and miss the honor roll. He may lie about having done his chores and go play ball; or he may stay at home until they are finished. He may "sneak" some money from his mother's purse in order to treat the "gang"; or he may admit frankly that he cannot afford to do it. In these and countless other matters in which he must make choices every day, is found test of the boy's discipleship. He proves loyal in some cases; in others, he is untrue to the Christian way of living and to the Christians' Leader as he has come to know him; and in yet others, he takes the wrong course, not deliberately, but because he does not see clearly the issues that he is facing. Since he is not completely loyal in his thoughts, words, and deeds, we may say, either that he is not a Christian at all, or, that he is a young, immature, growing Christian. Which is the fairer statement?

"Decision Day"

"Decision Day," as it was once observed in the church school, gave the impression that the child was not a Christian at all until after he had come before the congregation in a public service and announced his decision. This, we feel, was a wrong impression. Rather, let us assume that the child in our church school is learning each year to love Jesus and to desire to live as he taught, that he is making many decisions to follow Jesus; but that there comes a time when it is right and proper for him to make a public acknowledgment or confession of his discipleship.

It will, however, be a meaningless form, a mere mockery, unless it is prepared for with the utmost care. The preparation cannot be made in a week nor yet in a month. It must run through many years.

In the *beginner department* of the church school the little children are learning about the loving Heavenly

Father, and of his son, Jesus, who loved little children and who went about doing good. They are, we trust, coming each day to understand more about the Christian way of living and are trying to make it their own in their simple relationships. To suggest that they appear before the congregation and make a public confession of their discipleship is to do violence to their religious growth. The fundamental attitudes toward Jesus are, however, being developed during these years; and unless the department makes good use of its opportunity the child will lose much of the joy which might have been his, and the work of the teachers in other departments will be made very much more difficult. The contribution of the beginner department to the preparation for Confession Day is, therefore, absolutely essential, but indirect.

In the *primary department* the preparation is more direct. The children here, learning something of the activities of the early disciples, are responsive to the suggestion that they, too, may be helpers of Jesus as well as be helped by him. They are beginning to be able to make simple generalizations, and to decide, for example, from what has been learned in similar situations, that a helper of Jesus will use his dime to buy a flower for a sick friend instead of spending it for ice cream as he had planned.

Not once a year, but many times during the year, there will be special opportunities in the primary department for the children to acknowledge their purpose to be helpers. The leader on these occasions will recall from the group some of the facts they have learned about what Jesus did. She will remind the children that he needed helpers, and get from them the suggestion that he still needs helpers today to comfort the sick and the lame and the blind and the lonely, and to make people laugh and play and be happy. Then she can confess her own discipleship, saying that when she thinks of all that Jesus did she wants to help, that she is sorry she has not been a more willing helper and that she wants to be a better helper. She may suggest things she proposes to do—things within the understanding of the children. And she can ask the group—pupils and teachers alike—if they want to be better helpers, too. She can get from them specific suggestions, and bring the service to a close with a prayer which expresses the purpose of the group and asks aid in being better helpers in the ways they have mentioned and in thinking of other ways of helping.

Perhaps there are some members of this group who are ready to make a public acknowledgment of discipleship. Surely, if one expresses the definite desire to do so, we should be very careful about refusing to permit it. But generally speaking, departmental services of confession such as have been described are much more helpful and are unlikely to bring about the excitement and strain of the more formal service before the congregation.

In the *junior department* preparation such as has been indicated for the primary group should be made. About once a quarter the leader should make provision in the assembly period of the department, or, if there is no department, for at least part of the time in the class session, for facing frankly the matter of discipleship and helping the pupils and teachers, to check up on their activities, to evaluate them in the light of the teaching and example of Jesus, to decide upon some specific ways in which they will be more loyal disciples in the months ahead, and to seek God's help in carrying out and enlarging their purposes. Thus, the meaning of being a Christian will become more and more clear. The pupils will discover that it is hard, and they will realize more and more the need for companionship with God in deciding what is the right way, the Christian way, to do in difficult situations and in being strong enough to do it.

The Service of Confession Day

With preparation such as has been outlined, the service of Confession Day may become an occasion of large significance in the life of a child. He comes to it, not hurriedly, under pressure, in a state of nervous excitement, but thoughtfully, and with understanding. Through the experiences in the beginner and the primary departments of the church school he has been learning to understand more and more about the Christian life and more and more about the help that Jesus affords to boys and girls in refusing to do wrong and in choosing to do right. He is now ready to acknowledge definitely that he recognizes his need for Jesus and his dependence upon him, and to confess himself a follower of Jesus.

The conditions under which such a confession is made must, of course, be very thoughtfully arranged. The minister of the church will, in most cases, conduct the service. He should know the program of the department through personal visits over a period of several months. He should have been present in at least one of the informal decision services of the department. Thus he will be able to take the children where they are and lead them into a larger understanding of the Christian life and a stronger determination to follow Jesus.

In some situations, it is better to have the service in the department room; in other situations it is better to have it in the church auditorium. If it is held in the auditorium the congregation must be prepared for it. The minister, by preliminary announcement and explanation, will lead the members of the congregation to appreciate the significance of the occasion to the whole future of the local church in particular and of the Kingdom of God in general, so that they will enter whole-heartedly into the program. The decorations, hymns, Scripture reading should all be planned with the children in mind.

On the day set for the service, there should be reserved for the children who wish to attend, special pews in the front. It should be made clear that it is a day of Confession for the entire church constituency. The minister should make special reference to, and offer special prayer for, the children who, for the first time, are making public confession of their discipleship; but should call upon the congregation to renew their vows at the same time. Either the regular ritual used for the confession of faith before baptism, or some other ritual prepared by the local committee, should be followed, and copies should be in the hands of all participants. The entire service should be as beautiful and impressive as it is possible to make it. It should be brief, but every moment filled with significance.

Reception into Church Membership

Frequently, the group of children and young people participating in Confession Day for the first time will also be assuming the vows of church membership. The two should not be confused; they are separate and distinct steps. But assuming the obligations of membership in the

(Continued on page 17)

Desired Study!

By Charlotte C. Jones*

Can We Get Children to Study Their Lessons with Pleasure and with a Smile? A Dialogue Between an Ordinary Sunday School Teacher and a Friendly Professor

TEACHER: "If I could get my pupils to study their lessons—and like it!"

PROFESSOR: "Ah, a tender subject, I take it. They are fractious then?"

TEACHER: "Oh, well, we get along after a fashion. There is the inducement of the honor roll—it works for some anyway. As for the others, they won't be promoted if they don't study some; they are bright enough to understand that clearly, as a rule. So they do study—most of them—just enough to 'get by' anyway."

PROFESSOR: "Or do they—study? They drill and cram certain facts into their plastic memories; they say things with their lips, but their hearts are far away, as the prophet has it—out on the ball field likely. Then comes the test; their lips function frequently, repeating sentences from an inactive area of the brain perilously near the subconscious border, into which said sentences slide completely with a blissful slump about as soon as the ordeal is over. But the ball field remains; the home plate and the 'hot spot in consciousness' just about coincide."

TEACHER: "Alas, yes! How did you guess it?"

PROFESSOR: "Perfectly simple, and natural—in consideration of the interest functioning uppermost."

TEACHER: "Well, what are we to do about it? These lessons must be learned; whatever would become of the world if our future generation should grow up ignorant of the things any ordinary human being is supposed to know?"

PROFESSOR: "Why not try teaching according to the principles inherent in the so-called 'learning process'—of which the doctrine of interest is chief?"

TEACHER: "The doctrine of interest? But how make facts to be memorized interesting, whether they are or not?"

PROFESSOR: "Motivation."

TEACHER: "Meaning?"

PROFESSOR: "Create a desire for them, or rather prepare the way so naturally that the desire creates itself, on the part of the pupil."

TEACHER: "Now do be specific and give an illustration."

PROFESSOR: "First, let's dig up the good old Socratic method. Think back to your own childhood, for a start. Did you ever study for any of your teachers with pleasure?"

TEACHER: "For several. There was one teacher in particular—I would have stood on my head for her, she was so bewitching. I was madly in love with her. But I can't work that method on my boys; nobody would ever hand me anything at a beauty show for local talent even, unless it was the booby prize."

PROFESSOR: Did every teacher who happened to be good-looking affect you in a similar manner?"

TEACHER: "I see your point. Of course there had to be something else, no doubt more important than the looks—a sort of charm growing out of their faith in your ability. That would be it, wouldn't it? Anybody who could make you feel like a conquering hero would become handsome *ipso facto*."

PROFESSOR: "Now you're growing warm. We'll discard the beauty that is skin deep, for the present. Only don't forget that even youngsters like to see their teachers keep up a neat and attractive exterior. But to get at the other variety—'handsome is as handsome does,' my mother used to call it—character makes its impression on young and old alike; so does beauty of spirit, friendliness, sympathy, and all the rest. Take the trouble to get acquainted with your boys and girls; let them feel you are vitally interested in what they do, the things they like, and the thoughts they think. Then if they still are not preparing a reasonable amount of work for the class, at least you are more likely to get at the real reason; you can talk things over together in a chummy sort of way and work out some scheme whereby you can help one another."

TEACHER: "That's so. Why don't they stress the *personality* side of teaching more; all you hear now is *methods*."

PROFESSOR: "Time to reminisce again. Did any of your teachers make the lessons more interesting than others?"

TEACHER: "Oh, of course. But that wasn't so much a matter of . . . at least I always supposed it was because they were more interested in the subjects themselves, or were some of those blessed mortals known as 'born teachers.'"

PROFESSOR: "For instance?"

TEACHER: "Well, back in my youth there was one who taught geography, among other things—it must have been that although it hardly seemed possible at the time. She took us on all sorts of trips, right up to the Colorado Canyon one day and got us all quivery looking over into it. Of course the Canyon was only a crack in the floor, but it got us. There was scarcely standing room around the particular table in the library on which she casually remarked we might find pictures and descriptions if we were interested in looking at them. Then the funny little esquimau houses she sketched on the board, and all that—I can see them yet."

PROFESSOR: "Aha, a clue. She disguised her methods very carefully, but they were there just the same—appeal to the imagination, teaching through the eye as well as the ear, expression following impression—all old friends, don't you see?"

TEACHER: "You are most discouraging. From your remarks I gather it is necessary not alone to have a beautiful and charming personality, or become an expert in pedagogical method, but one must also be clever enough

*Mrs. Jones is a member of the editorial staff of the Congregational Publishing Society. She lives in Jamaica Plain, Massachusetts.

to disguise all arts by an art so highly specialized that it appears natural."

PROFESSOR: "Quite right. And the degree to which you are able to do just that will register your success in inspiring the youth of today with the necessary ideals for improving the world of tomorrow."

TEACHER: "Rather a large order for a humble teacher. But I intend to make you come down to earth at once. There is our lesson for next Sunday—a missionary one at that, William Carey going to India. And how my boys do get bored at the very sound of a missionary series."

PROFESSOR: "Why call it that then? A term so general and well-known should be served up in new dress occasionally, to give it meaning for worn auditory nerves, to say nothing of allaying any possible prejudice."

TEACHER: "Well, I'm open to suggestion. I suppose it might become a trip or exploration, or something like that."

PROFESSOR: "You're improving. Think up the word that will be most intriguing to your particular group, according to their experience and interests."

TEACHER: "But they're bound to discover its real nature sooner or later and feel cheated."

PROFESSOR: "Why so? Change its nature—as if it had to have one set line of approach! Keep the entire lesson or group on the same level of suspense. Lay in a good stock of ammunition—pictures, with which your Colorado Canyon lady was fortified, information from the library encyclopedias, story books to which they can go for assignments—only don't dare call them by such a prosaic name. If they were with Lindbergh making a flight to India for the first time, what would they discover? Map out the route, visit villages, watch the native children at their games, teach some of ours in return, bring home souvenirs—"

TEACHER: "But, look here—don't they get all that in public school?"

PROFESSOR: "Some of it, yes; perhaps even more thoroughly than you can go into it. But, your aim is different. You are cultivating the spirit of Christian friendship and brotherhood, in interest that is carried over into the worship services; you take your boys and girls to India in order that they may take the boys and girls of India into their hearts as well as upon their lips, not merely leaving them out in the cold of factual information learned by rote, but rather getting them into that 'hot spot' of deepest interest and affection. An interchange of letters with the pupils at one of the mission schools will help at that; most of the boys there learn English anyway because it is the language of the government. They will be only too glad to practice it on Americans as well."

TEACHER: "But what of the lesson in their books—it's about Carey."

PROFESSOR: "Fine; trace the schools back to his influence, help them to see the importance of taking the things we know to countries where they are not known, not in the sense of superiors at all, but merely as our share of an exchange, in return for what they can contribute to our well-being."

TEACHER: "I didn't suppose they did contribute anything in particular."

PROFESSOR: "Most people don't—until they look into the matter. Better start an art collection, with the aid of your pupils, of course. That picture of the Taj Mahal, in the *National Geographic,* a little brass tray with its fine red and black design, some tied and dyed scarfs of silk, cotton prints, and all the rest; visit them at textile corners of art museums, or borrow them from your board rooms if you can't do better. At least start a collection of quaint stories from Indian mythology discovered at the library. You'll find plenty of interesting things—enough to suggest a whole project on India that will last as long as you wish."

TEACHER: "But we'd never get at the lessons in the book."

PROFESSOR: "You could start a special club and do one thing up in good shape, with an exhibition at the end, and all the fixings. An Indian dramatization is very easy to stage; the sari and turban are merely draped."

TEACHER: "I know my pupils would study if we did all that—but alas, think of how I would have to as well!"

PROFESSOR: "One thing not needed in the teaching profession is laziness. Would it hurt you so much?"

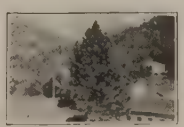
TEACHER: "I'd love it!"

International Leadership Schools and Camp Conferences

Dates for 1929

Lake Geneva, Wisconsin

Leadership School, July 22–August 3
Older Girls' Camp Conference, August 6–19
Older Boys' Camp Conference, August 20–September 2



Geneva Glen, Colorado

Older Girls' Camp Conference, July 9–22
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

Lake Winnipesaukee, New Hampshire

Older Girls' Camp Conference, July 23–August 5
Leadership School, August 5–17
Older Boys' Camp Conference, August 20–September 2

The Fruits of Cooperation

By F. Harvey Morse*

THE rise of the cooperative movement in religious education has led many churches to raise the question of what they may expect from participation in that movement. One may say arbitrarily that there is a law of compensation; the local church will receive from a program of this sort just about in proportion that it *puts in.*

The local church will expect and rightly so, to receive more from the cooperative program than it could receive from an independent, individual church or individual denominational program. Bearing in mind that the object of every church should be not only individual salvation but also social salvation, one immediately visions a tremendous opportunity and an equally tremendous responsibility. In any community able to support two or more churches, that is probably too large a task for any one church. Just as on the heavy western mountain grades, it is necessary to hitch two engines to the trains, so we should hitch our churches and pull unitedly toward the goal of a Christian society. If in any community, a local church program is bigger than the cooperative program, then there's something wrong with the brand of cooperation offered.

The local church should expect the cooperative program to stimulate it to greater effort in Kingdom enterprises. A single church *can* make a community survey, many of them have, or can investigate vice, crime, recreation, et cetera, in the community, but a united effort will result in a job more quickly completed, more thoroughly done, and done more economically from the standpoint of time and effort. Moreover, a united program should carry with it greater influence than that of an individual church. The ministers of one community had been preaching against liquor violations for weeks, but it wasn't until the churches came together and united *in action* that they forced the "speakeasies" to close up shop.

Certainly the local church should look to the cooperative program for direction in leadership training. To be sure, the local church school should have a training class, but that class is not sufficient. It is impracticable, in the average school to provide for the close specialization that is needed today by teachers of religion. Such opportunity for specialized training may best be given in the community training school, which also provides for teachers at present in active service. Feeling the need of training endeavor, the four churches of one community joined in promoting a week of intensive training. In this case the district council, which should have taken the lead, failed to recognize an apparent need. The local churches have a right to expect the cooperative agency to take the initiative in matters of this sort. Of course, the council *is* handicapped if the churches withhold their best workers from its service.

In discussing this matter with the pastor of a church the writer was visiting, the former remarked, "We have our own program of training. We don't believe in community schools. We can develop denominational loyalty better by adhering strictly to our denominational texts and program." Obviously so. But which is more important—loyalty to a denomination or transforming the kingdoms of the world into the Kingdom of God? I wouldn't for a moment belittle any denomination—that isn't necessary or desirable. Christianity will continue to be spread through the denominations. But shall we not, in the local church, look to the cooperative movement to help us develop a true cooperative spirit and a broader tolerance—to put first things first—Christ ahead of denominations?

Again, the local church should look to the cooperative program for leadership in developing a sound educational program, for Sunday, weekdays and vacations. It is only the few in the average church who think anything about the educational work of the church—and of those, only a small number are looking forward and upward toward more adequate educational ideals. The local council of religious education should study the educational programs of the local schools. It should measure the effectiveness of the work being done using the proposed International standards. The council, through community educational conferences, should undertake to present the latest developments in the fields of organization for religious education, technique of religious education, and the motivation of life. Through surveys and reports at school workers' conferences, it will carry these ideals right into the local schools.

And is it unreasonable for the local churches to expect their cooperative agency to promote those churches to the community at large? The canvass has already been mentioned. Why not also a continuous campaign of advertising to carry the churches' message to those who do not attend—a campaign based primarily upon the life and teachings of the Christ for whose cause all the churches exist? If each week there appeared in local papers our advertisement telling of the importance of Christ in the world; if at regular intervals those in the community received a cordial note or leaflet or booklet presenting the claims of Christ and his church; if by means of posters, billboards, window cards, movie slides, et cetera, the attention of the indifferent were periodically focused upon things eternal; and then if the local churches followed this with personal work, might we not look for a genuine revival?

In this article we have been thinking entirely in terms of a local cooperative program. Space doesn't permit discussing the larger aspects of cooperation—the development of standards, working out curricula, research activities, experimental testing of materials, et cetera. The local school is safe in expecting these things, for they are even now being accomplished, and made available to local school workers.

Finally, the local school has a right to expect the cooperative agency to recognize that the local church is supreme. The cooperative agency is the servant of the local church—not a "super-church" which autocratically hands down an overhead program.

Yes, there are many things that the local church has a right to expect of the cooperative program—but the fulfilment of those expectations rests, after all, on the local church.

*Director of Adult Division, Missouri Sunday School Council of Religious Education

By Ewing Galloway, N. Y.

ONE OF THE BUSIEST STREETS IN THE ORIENT, CANTON, CHINA

Some Aspects of Religious Education in China

By Wade Crawford Barclay*

IT is impossible to discuss the present problems confronting religious education in China apart from a consideration of certain elements of the total national situation. There are deep, strong currents of thought and influence permeating the great ocean of Chinese life that profoundly affect every social process and institution. The Christian churches, the Christian schools, education in general, religious education—are all modified, not only in outward form but in their essential nature.

Modern science, introduced into China through the schools, has awakened the mind of young China in a remarkable way. It has created a critical attitude that is pronounced and searching. The youth of China are questioning everything. There are no closed doors, no settled issues. The established order is widely challenged. Custom, tradition, rules, requirements of whatever kind are called in question.

For a full generation China has been passing through a revolutionary struggle. The central figure has been Dr. Sun Yat Sen. Since his death devotion to him has become intensified, a development seemingly representing both a national result and a deliberate policy. To him and his principles there now attaches almost divine sanction. The study and propagation of the Three People's Principles (San Min Chu I, or "Sanminism") has become a cult.

The development of an intense nationalism seems inherently to involve suspicion, criticism, hatred, even open violence toward other peoples. Of this there are numerous examples other than China. A phase of this is the tendency to construe all actions of other peoples as parts of a deliberate, all-inclusive imperialistic policy. Christianity has been popularly declared to be "the forerunner of imperialism," and missionaries and Christian teachers assailed as "the running dogs of imperialism." There can be no doubt that these ideas have been to a considerable extent designedly promoted as a means of strengthening the national spirit and developing the cohesion universally recognized as lacking in the Chinese people as a nation.

A phase of the Nationalist movement is what has been called the demand for the restoration of educational rights. Developing gradually, the central conceptions found expression in 1922 in Mr. Tsai Yuen-pei's essay on the Independence of Education. Education, it was contended, is for the development of ability and the building up of perfect personality; it must be independent and free from any political party or religion; administered by educational experts and not by politicians or religious propagandists. No religious course or ceremony should be allowed in any school.

The members of the Board of Education in Peking, the Board which promulgated the regulations governing the registration of Educational Institutions, although some are Christian men, hold that it is not right to put any compulsion on students to study the Christian religion. This is the present governmental attitude. Since in many places, owing to lack of public schools, the Christian schools offer the only available educational facilities, it is maintained that required religious courses amount to compulsion in religion.

With this general attitude the majority of Chinese Christians agree. Ten years ago there was scarcely a mission school in China that did not require Bible study and chapel attendance. The principle was assumed as right and necessary. Now all is changed.

*Secretary of The Joint Committee on Religious Education in Foreign Lands, Methodist Episcopal Church.

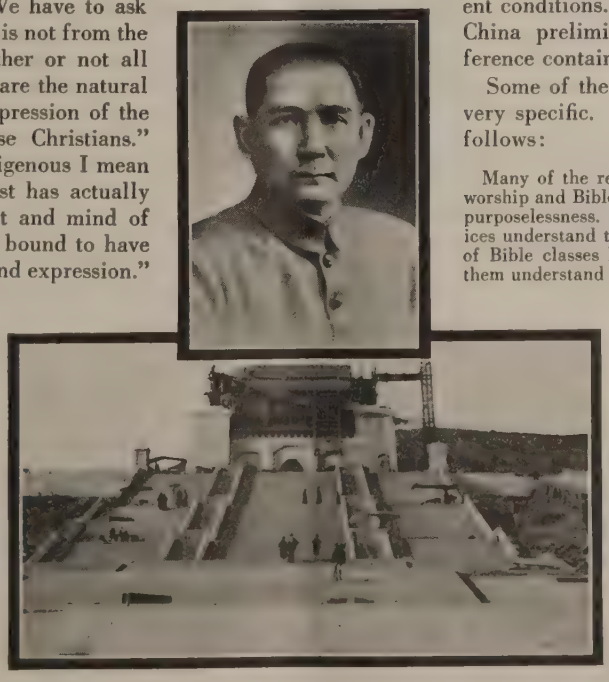
Throughout China there is a growing demand that indigenous forms and methods of religious education shall be developed. In this, again, is to be seen the influence of the Nationalist spirit.

As Dr. David Z. T. Yui, Chairman of the National Christian Council, puts it, "Christianity in China up to the present time has been feeding on bread and butter, and not on rice." So also T. Z. Koo, of the National Committee, Y. M. C. A., "Christianity is still a stranger in China. It has not yet found a home in Chinese thought, culture, and experience."

The conference held some months ago by the National Christian Council on "The Church in China Today" as a part of its findings offered the following reasons why an indigenous Christianity should be fostered: (1) Because the Christian movement in China has now reached a point where full freedom for self-expression is needed and so the excessive westernism of the Christianity hitherto prevalent should be remedied. (2) In order that the Christian message may come in a form more easily understandable and more sympathetically relatable to the mentality and general outlook of all classes. (3) In order that Chinese Christians in their public worship and devotional approach to God may find themselves in an atmosphere more conducive to real fellowship with God, and so become more able to bear all the fruits of the Spirit. (4) In order that Christ's fulfilling function may be accomplished, that those distinctive elements in Chinese culture and personality which are waiting to be fulfilled in him may be fulfilled and thus a distinctive Chinese contribution be made to the actualization of God's Christianity throughout the world.

There has been considerable questioning as to the meaning of the term "indigenous." Francis Wei, in a public address, said: "We have to ask whether the motive force is or is not from the Chinese Christians, and whether or not all the activities and institutions are the natural and spontaneous forms of expression of the Christian life in the Chinese Christians." Similarly, R. Y. Lo: "By indigenous I mean that when the Spirit of Christ has actually taken possession of the heart and mind of the Chinese people then it is bound to have some indigenous experience and expression."

The difficulty in the situation, when the problem of creating curricula is faced, is the fact that so many of the Chinese Christian leaders have themselves become westernized in the process of education. In most cases they have a better Western education than Chinese education; they know less of the history, philosophy, ethics, and culture of China than of the West. They lack profound Chinese culture and scholarship; they have become foreignized. How can they then produce truly indigenous Chinese Christian curricula?



The rapidly growing reverence for Sun Yat Sen is a remarkable phenomenon. The new tomb, where his body is to rest permanently is located on Purple Mountain, outside the ancient city wall of Nanking, near the Ming tomb, founder of the Ming Dynasty. A roadway running through the entire city and to the base of the monument, 137 feet wide, is under construction. The tomb is costing $20,000,000 and the amount is being raised by public subscription.

Religious Education in the Schools

With this general background in mind, we are in a position better to understand the religious education situation.

The Christian schools have been most sensitive to the currents of thought and influence affecting the nation. Two reasons are obvious: The Revolutionary Movement has been both in personnel and method closely identified with education; and it has found its readiest response among students.

The most pronounced reaction among school administrators and teachers at the present time is an outspoken dissatisfaction with the processes of religious education that have prevailed in the past, and with their results. This came out again and again in interviews with both missionaries and Nationals, and is reflected in actions of the principal educational organizations. An early statement was the resolution of the Council of Higher Education, adopted February 16, 1926:

> *Voted,* that while the religious life and work of the Christian schools and colleges has been in the past a source of spiritual power to many students, there is a general feeling of failure, in the whole, to secure results in Christian living commensurate with the efforts put forth and with the supreme religious purpose of Christian education. . . . Religion is too often associated in the minds of the students with what is outgrown and of no personal value. There is urgent need of a careful restudy and a thorough revision of the aims and methods of religious education, with a view to making our Christian institutions meet more directly the spiritual needs of the students of today and the demands of the times for men and women who have accepted whole-heartedly the way of Christ for themselves and for their country."

The Findings of the conference on "The Church in China Today" were to the same effect: "We cannot but realize that there is general dissatisfaction with the present results in religious education and a growing demand for methods that are more effective under present conditions." The statement prepared in China preliminary to the Jerusalem Conference contains a similar pronouncement.

Some of the statements of individuals are very specific. One such, for example, is as follows:

> Many of the religious activities, including chapel worship and Bible classes, are afflicted with a deadly purposelessness. In general, leaders of chapel services understand the rubrics of worship and teachers of Bible classes know their text books, but few of them understand students or know how to meet their needs. . . . Students are learning about Christianity but because there is nothing in the nature of ideas about religion which automatically transmutes such ideas into Christian character, most of them become only fractional Christians. Finally, much that is done in these schools in the name of religion is of no practical value. It causes no desirable changes in conduct and makes no contribution to the Christian enterprise.

Fortunately, there is a general reaching out for new and better methods. A willingness to experiment prevails. The Christian Student Movement is reported to be growing. It is self-propagating and very

(*Continued on page 46*)

Get Acquainted with Those Adolescents

By E. Leigh Mudge*

TO discuss the nature of adolescence in a page or two of the *International Journal* is about as great a problem as to discuss astronomy or physics in one article. Human psychology is a very complex science and when we choose for our study the period of adolescence, with its turmoil of conflicting tendencies and emotions, we need a volume or a library in which adequately to undertake the task. But one may in a page or two say some profitable things about the planets in the solar system or about the physical laws involved in the use of levers, and perhaps we may present a few important facts about the mental nature of adolescence that may be of use to a young teacher.

Micky Himself

A teacher has the peculiar task of studying each of his pupils objectively and yet sympathetically. He should learn to know their interests and dominant tendencies, their home life and school environment, their hopes and fears and ambitions and aspirations, but he must not sustain the relation of a mere student of objective facts. He must *know* them in the personal and more intimate sense, must make them his friends and enter sympathetically into their problems and their activities of everyday life.

We asked Dr. Mudge "If a teacher of adolescent boys and girls should sit down with you in your study and propose this question, 'Dr. Mudge, on the basis of your wide experience with young people and the careful studies which you have made in adolescent religious experience, what advice can you give to me with respect to the teaching of a class in this age group which I have just assumed?' What would you answer?"

This article is the answer which Dr. Mudge makes to our problem.

Fortunately many of you who are interested in becoming teachers of adolescent boys or girls are within memory distance of your own youth. I must ask you to recall, as far as possible, the perplexing surge of emotions, the vague desires, the mysteriously blended motives that characterized your youth and then to consider the fact that in every individual there are similarly mingled elements of personality but in an infinite variety of mixtures. This being true, there will certainly be a variety of religious experiences in any adolescent group. Your work, therefore, is not a simple matter of leading your pupils into a uniform type of religious life. Your students will differ from one another temperamentally and each of them will pass through various changing experiences. It is vitally important that you treat them as individuals and try to understand each by himself.

Those Expanding Horizons

It may be said, however, that adolescence is normally a period of a rapidly developing moral and religious consciousness. There is an awakening to the meaning of the world of persons. The boy in his teens has a new sense of his own significance and responsibility and this is closely related with a developing evaluation of others. He is increasingly conscious of public opinion and of his relation to various social groups. He develops new loyalties toward his school, his church, his group of near friends. This new social consciousness sensitizes his conscience. Do not get the idea that your students are hard and indifferent or blasé. They often try to appear so, but this is because of the very sensitiveness that they wish to hide from public observation. Much depends upon your recognition of this strange, self-protective shyness. You need not expect that the adolescent girl will reveal her inmost thoughts and feelings, even to her most beloved teacher, during the first few weeks of acquaintance. Most girls and boys have a certain reticence about their deepest experience. The boy or girl who has no reticences concerning affection for parents or chums or even concerning the deeper religious attitudes toward God is so rare as to excite suspicion as to his or her sincerity of affection and attitudes.

The Tryst Room

The confidences of your students should not be forced or unduly urged. You should, however, seek to be worthy of such confidences and to earn admission to some of the deeper secrets of the heart-life of your students. To be worthy of such a confidence you must be reverent in its presence; you must recognize the right of your student to his own inner life. Be a worthy and sympathetic friend and some day the marvel of confidence will appear and will bring to you that awaited opportunity for tactful and helpful influence.

Strain and Stress

The religious life of adolescence is affected by a wide variety of influences and moods. For none of our pupils is life a simple thing. It is complicated by opposing strains and tendencies that frequently attain serious importance in the developing life. The development of self-feeling, the growing appreciation of one's own powers and values, is paralleled by a normal appreciation of others and there are many other opposing influences that struggle within the adolescent boy or girl for mastery. The result is frequently a sense of inner disharmony. If our boys and girls are led by some of these influences into habits of thought and action that are out of harmony with the higher ideals of conduct and religion, the conditions are set for some kind of a vigorous conversion experience. Probably in all normal young people there are inner strains and struggles but in many cases these may be of such nature that an inner reconciliation can be effected with relative ease. In other cases a vigorous struggle, a period of "strain and stress," must be experienced. The wise teacher will not try to minimize this inner struggle or divert the attention of the pupil from the serious problem of inner reconciliation but will emphasize, sympathetically, the positive and whole-

*Associate Editor, Department of Young People's Publications, Methodist Episcopal Church, Cincinnati, Ohio.

some ideals of the Christian faith. Remember that your students are sensitive and naturally somewhat reticent concerning their religious experience. Sympathy and understanding on the part of their teacher is deeply appreciated by young people at this time.

"Each in His Own Way—"

Do not expect that the religious experience of your pupils or its expression will be invariably uniform. There are wide individual differences to be considered. There are wide differences in temperament and, particularly in the case of early adolescence, there are wide differences due to differing rates of physical and mental development. In addition to these elements you should be familiar with the home life and relationships of your pupils. Some of them have parents who are wise and confidential counselors; others find it almost impossible to confide in their parents and consequently face many problems alone. This is especially true of the very complicated mass of problems that are involved in the relationships incident to sex. Possibly there is little that you can say to your pupils that will be of assistance to them at this point. You should have clearly in mind the developments in the attitudes of the sexes. It is increasingly clear that a large proportion of boys and girls suffer from ignorance and superstition with reference to the impulses of sex. You may be able to encourage, among your pupils, wholesome attitudes of friendly comradeship between boys and girls. You may present to them ideals of sex relationships as represented in the noblest of our literature. You can appeal directly to the ideals of chivalry in boys and a worthy recognition on the part of girls of the noble elements in manhood. Thus it is possible for you to become a confidential friend and sympathetic adviser.

Stretching Those Muscles

It must be remembered that your pupils are at a physically active age. They enjoy athletic games and find great satisfaction in outdoor sports and competitions. The leaders of the scout organizations and the Christian associations have recognized the significance and value of the activity impulses of our boys and girls for the building of character. Your program of work with your pupils should not be merely a matter of intellectual instruction, of assigning lessons to be memorized or any other form of exclusively intellectual activity. There should be a place for physical activity, a place for play and the wholesome social pleasures of adolescent life. As you appreciate the moral possibilities in group-games and competitions you will be able to plan a program of activity that shall definitely develop moral and religious ideals and shall be closely harmonized with your Sunday lessons.

Religious Perplexities

There is not sufficient space at my disposal to describe the variety of religious difficulties that you may discover in your pupils. Many of these difficulties are of an intellectual nature and have to do with varying interpretations of the Bible or of religious doctrines. Nothing is to be gained by the avoidance of honest discussion. Adolescent boys and girls are not willing to accept their beliefs on authority. They insist on thinking things through. Sometimes their thinking is fragmentary and ineffectual but they must find some reasonable basis for their faith. It is not an easy thing to deal with the doubts and questions that are so numerous in adolescence. But you, as a teacher, must be ready to discuss, thoroughly, patiently and sympathetically, the problems of your pupils, not assuming to dictate the precise forms of belief but encouraging your pupils to think things through for themselves and come to a satisfying conclusion. To this end you should keep in mind the underlying spiritual values of religion. It is religious experience for which we are seeking and not a uniform intellectual experience. However we may value our intellectual beliefs, we should recognize the possibility that our pupils may differ from one another or even from us in some intellectual matters and still possess a vital working religious experience. Above all things a teacher should welcome gratefully any indication of a deepening appreciation of spiritual things. The treasure which you should constantly seek in the lives of your pupils is an experience of the consciousness of God. It was out of a deep and practical understanding of human experience that the saint of centuries ago described as the ideal for Christian living "the practice of the presence of God." Secure this in your pupils and you have fulfilled a major element in your task.

Confession Day in the Children's Departments

(*Continued from page 10*)

church of Jesus may normally follow the confession of discipleship. When this is the case, the minister should meet the children frequently before the day set for the service to talk with them about the church—what it is, what it does, how it helps its members, and how its members through it, help the world. These periods of conference should have a direct relation to the church school experiences of the children, and not appear to them as apart from these experiences. The vows of church membership, as contained in the ritual of the church, should be explained in so far as the pupils may be led to understand them; but the interpretation of the total experience of assuming the responsibilities of membership in the church is more important than detailed explanation of phraseology.

The Significance of Confession Day

What, then, is the significance of Confession Day? It is not something apart from the regular program of the church school, but it is a climax in the child's religious development. It catches up his experiences into a moment of illumination and impressive solemnity. It gives him deepened conviction, strengthened purpose, enlarged vision. It helps him to sense the possibilities for good in a great group of men and women pledged to loyalty to Jesus and united in fellowship in his church. It makes the Christian life thrilling and challenging, and engenders enthusiasm for greater effort in achieving it. Learning to be a follower of Jesus is not the result of a series of isolated high moments, nor of spasmodic emotional experiences; but the high moments and the emotional experiences are necessary if the glow and the joy which radiated from the life of Jesus are to be found among his present-day followers. Confession Day should be one of the high moments and one of emotional experiences.

Training Children in Church Support

By Linden S. Dodson*

TODAY we hear on every hand that the success or failure of our civilization is to stand or fall on the education of our children. It is the belief of many that the hope of the future is in the hands of educators who have high vision and moral purpose. If this claim be true, teaching is indeed a sacred responsibility. To train a child in habits of action and thought in such a way that when given stimuli are presented he will respond according to personally established conduct norms, is a delicate and artful procedure.

It can be taken for granted, I believe, that church members in general desire the perpetuation of the church. If the institutions of religion are to survive they must be constantly supported with the time and substance of each new generation. Of the two, the time of its members is doubtless most needed by this church. However, this article has to do primarily with training children in financial support. The experiences related in this article came to the writer as director of religious education in a church school in Rochester, New York, which had an enrolment of 800 pupils, and a school in Cleveland, Ohio, with an enrolment of 600 pupils.

No._____ _____ 192____

PLYMOUTH CHURCH OF SHAKER HEIGHTS

I AGREE TO GIVE FOR ONE YEAR FROM JANUARY 1ST, 1929, FOR THE EXPENSES OF THE CHURCH THROUGH THE CHURCH SCHOOL $_____ PER SUNDAY AND TO PRESENT THE SAME AT THE WORSHIP SERVICE OF MY DEPARTMENT EACH SUNDAY MORNING.

NAME_____

ADDRESS_____

Ill. 1. Size of pledge card 3" x 5". Color—Salmon with black ink.

Reason for the Experiment

The reasons for turning from the old practice of unsystematic and sporadic offerings through the class envelope in the Rochester school were two: the need for training pupils in the financial support of their church, and the school's need of more money for its own work as part of the church.

The situation in the Cleveland school is different. Here most of the pupils have their own weekly allowances. The class envelope was abandoned in favor of the offering plate which was passed by pupil ushers during the worship period of each department. It sometimes happened that a pupil left home with a quarter or a dime for the offering. As the plate was passed he placed his money in it and took either five, ten or fifteen cents in change. This practice was bad for three reasons: *first*, because it gave pupils an opportunity not only to withhold a part of their own offering, but actually to take money out of the plate which did not belong to them. *Second*, because considerable disturbance came about by frequent change making. *Third*, an undue amount of time was required in taking the offering, thus using valuable time which should have been devoted to other parts of the worship service. Teachers passing the plates would have prevented most of the money changing but it was quite advantageous to use the student ushers for this purpose.

For these reasons the envelope system of receiving church school offerings was initiated in both schools. The expense of this method is practically nil, since most of the children use the "initial offering" envelope which calls for fifteen cents to cover the cost of the envelopes to be used during the year.

How the Experiment Was Carried Out

In Rochester pupils' pledges were received through the church school classes. The pledge card, stating the amount of the weekly offering, was received by the teacher from the pupil pledging and was turned over to the church school office. A packet of envelopes was then provided the pupil, either being mailed or distributed the following Sunday.

In the Cleveland school the pupils' pledges were taken at the same time as those of their parents during the "Every Member Canvass." The pledges of the pupils whose

Plymouth Church of Shaker Heights

Name.....

Weekly Payment $.....

OUR COVENANT:

"Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy soul, and with all thy mind; and thy neighbor as thyself."

Ill. 2. Size of envelope is 3⅝"x5⅜". Color—white with red ink.

Plymouth Church School

COVENTRY AND WEYMOUTH ROADS

PLEDGED_____ PER WEEK _____ 192 . .

BALANCE DUE FOR LAST QUARTER	AMOUNT PLEDGED FOR			TOTAL	RECEIVED	DUE
	JAN.	FEB.	MAR.			

ACCT NO. _____

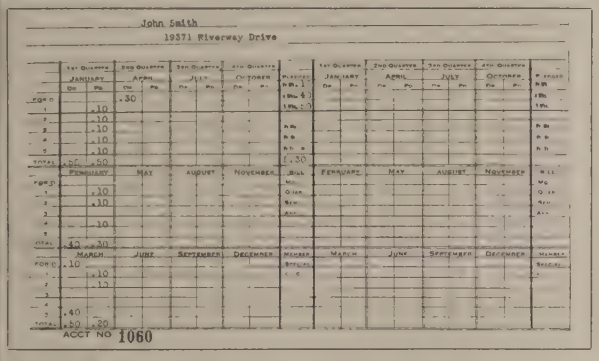
Ill. 3. Size of quarterly statement 3½"x6¼". Color—Blue with black ink.

*Linden S. Dodson is Director of Religious Education, Plymouth Church of Shaker Heights, Cleveland, Ohio.

parents were not members of the church were taken in the classes on Sunday. These were turned in at the church school office and the envelopes were mailed to the pupils. The pupil's pledge card is exactly like the parent's card, except in color (See Ill. 1).

The church envelopes and the school's are the same also, except in the color of the printing. (See Ill. 2.)

The pupil's pledge is for as many Sundays as there are in the year (53 Sundays in 1928). A statement is sent each pupil who is in arrears twenty-five cents or more at the end of each quarter. (See Ill. 3.)



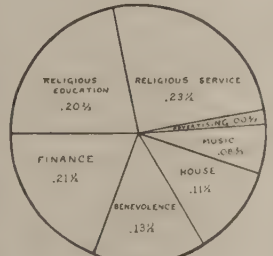
Ill. 4. Size of account card is 5"x8". Color—Buff with black ink.

An account card for each pupil is kept, constituting the pupil's financial record for a four year period, two years being entered on each side of the card. At the beginning of each fifth year the old card is filed and a new card comes into use. This card is exactly the same as is used in keeping the parents' financial account with the church. The pledge and account cards of the church are numbered consecutively from 1 to 600 and the church school cards are numbered from 601 to 1,200. (See Ill. 4.)

How Your Dollar Is Spent

Religious Service Committee.....23½
Minister, Director pastoral activities, Conduct of worship, Church bulletins, etc.
Music Committee.....08⅔
Religious Education Committee.20⅔
Director Religious Education, Paid Staff Church School Teachers, DailyVacation School. Supplies Rangers, Scouts, Church School Secretary.
Advertising Committee.....00⅔
House Committee.....11½
Maintenance and operation. Fuel, light, power. Parsonage up-keep. Painting,supplies. Custodian.
Finance Committee.....21½
Interest, Taxes, Insurance. Church Secretary. Office supplies and equipment. Emergency Fund.
Benevolence Committee.....13½
Salaries of missionaries and miscellaneous benevolences.

$1.00



Ill. 5.

It will be noticed that the amount received each Sunday from the pupil is entered on the credit side of the card, while the amount pledged for the month is entered on the debit or left-hand side. If there is a deficit the amount is carried forward as shown at the end of February in Ill. 4.

A copy of Ill. 5 is mailed to each member of the Cleveland church before the "Every Member Canvass." It shows him exactly how his money is to be spent. Twenty cents out of every dollar is spent for religious education. In each department of the church school, Ill. 5 is talked about on the Sundays before the "Every Member Canvass." Each church member and each pupil in the church school is asked for one pledge which covers his entire giving to the church budget for the year.

The offering is received on Sunday mornings as a part of six different services of worship: namely, the church, and in the kindergarten, primary, junior, junior high, and senior high departments. Pupils attending both church and church school bring one envelope and contribute only once regardless of whether their envelope is placed on the offering plate in church or school. A few persons desirous of putting something on the plate each time it is passed, have been known to divide their contribution and use two envelopes—one in church and one in school. However, the total contributed is the same.

Ill. 5 shows that 13½ per cent of the church budget is used for benevolent purposes. Since the church school budget is a part of the church budget, the school has 13½ per cent of its total offerings for benevolences. For 1928 this amounted to $306.43. The Benevolence Committee of the church designates the expenditure of all of its share of the budget, except the amount which comes from the church school. This amount is designated by the Benevolence Commission of the school, which consists of a boy and girl and an adult leader from each department, except the kindergarten. The kindergarten is represented by the principal of that department. The superintendent of the children's division and the director of religious education complete the commission of 15 members, 8 pupils and 7 adults.

Table 1

Director of Religious Education and Church School Secretary	$5580
Teaching Staff	4000
Books, periodicals, supplies	750
Athletic and Scout leaders	650
Vacation School	300
Contingent fund	300
Music leaders	250
Social fund	200
Convention fund	150
Church School picnic	50
Cuyahoga Council of Religious Education	50
International Council of Religious Education	10
Religious Education Association	10
Total	$12,300

Table 1 shows the Religious Education Budget for 1928 in detail. Eighty-seven per cent of the budget is spent for salaries and thirteen per cent is spent for supplies and equipment.

Results

In both schools pupils have enjoyed using envelopes of the same size and kind as their parents for making their weekly offering. That they pay their pledges consistently and fully will be shown below. It is believed that no difficulty will be experienced in holding the support of pupils thus trained to give to the church when they have reached maturity. The formation of the sharing habit is the most important residuum of this method of training. A secondary benefit is that more money is received for the church's program.

Table 2. Financial Returns for the Rochester School

Year	*Receipts from Pupil Pledges*	*Increase Over Previous Year*
1923–24	$ 626.46	.....
1924–25	2503.28	$1876.82
1925–26	2842.28	339.00
1926–27	2868.67	26.39
1927–28	2893.49	24.82

Table 3. Financial Returns for the Cleveland School

	December 1926	December 1927	December 1928
Enrolment	486	607	610
Number of pupils pledging	...	433	447
Pledge per pupil	....	4.04	6.17
Per cent of pupils pledging	..	71	73
Amount pledged	.....	$2,451.73	2,757.33
Amount received	$ 963.48	2,269.89	*2,550.53
Increase over previous year	$ 17.29	1,306.41	* 280.64
Per cent of pledge paid	....	92.5	....

*Estimates from per cent of pledges paid in 1927.

General Adoption

It is fair to ask the question, "What are the arguments for and against general adoption of this plan of training children in church support?" Two factors are mentioned which may tend to discourage church school workers trying to carry out this plan; *first*, where the "Every Member Canvass" committee is unwilling to have the church school pledges taken by the canvassers at the time the parents' pledges are taken. When this condition prevails the church school pledges can be taken in the classes under the teachers' directions, as they always were in Rochester. The class method takes a longer time since the classes usually do not have a hundred per cent attendance on any one Sunday. Moreover, pupils' pledges should not be received until they have consulted their parents, which means that the cards have to be distributed one Sunday and returned the following one. It usually requires about one month to cover a class by this method, whereas most of the pledges are received on one day when a part of the "Every Member Canvass." The class method of receiving pledges does not defeat the plan however.

The *second* factor is that this plan cannot be carried out unless adequate financial secretarial help is available. However, the plan seems to pay for this increased help. For instance in Cleveland the first year the plan was introduced, the increase over the previous year was $1306.41. That year a full time church school secretary was paid $960.00. After her salary was paid out of the increase there was $346.41 remaining and four and one-half days time out of each week for other church school work, since the weekly financial work requires about one-half day. It is obvious that a person could be employed a half day each week for this work. Any school would doubtless be considerably ahead by initiating the plan and employing the help to carry it through. Volunteer help for such exacting work is difficult to secure in most instances.

The arguments in favor of the plan seem to be as follows: *first*, pupils are taught to share their money with the church for its work by the constant repetition of the act of giving. *Second*, the church finds itself with more money to devote to its religious education department or any other part of its program. The returns from both the Rochester and the Cleveland schools bear out this statement. *Lastly*, the cost of materials for carrying out the plan such as the pledge envelopes, statement, and account cards is practically negligible if the pupils are encouraged to use the "initial offering" envelopes. Remuneration for necessary secretarial help has proved itself to be a good investment as shown above.

A Friendly Five Minutes with the Juniors

By Lee McCrae*

Of course the first fifteen or twenty minutes of the opening session in any elementary department must inculcate reverence. A time of quiet, orderliness, and worship are essential.

But, following this period, other matters, such as the presentation of the offering, recognition of new pupils, new teachers, birthdays, et cetera, must be attended to. Then, just preceding the dispersion to classes, the leader does well to hold what we term, mentally, our "friendly five minutes."

Without announcement or seeming forethought, with a genial smile and a cheery tone of voice, our leader says something like this:

"Well, I wonder what all happened to us this past week? Did you do good work at school? Get good report cards? On any honor rolls? I was proud to see by the—(local paper) that our Virginia Bell wrote a prize essay and that Orlen Day is on the school band. And Oh yes, I hear that the Sands girls have a baby brother at their house. How rich they are! I hope none of you has had any trouble. None of our pupils sick, or have any sickness in the home?" raising his hand for responses to the query.

Teachers and children are usually eager to supply or supplement these bits of news. Then, sometimes, the smile fading away, he says, "You may not all have heard that sorrow has come to ——'s home. Let us bow our heads and all pray silently that God will send comfort." The few moments of silence are ended by the leader's quiet "Amen," and the class period is called.

Usually there are only happy events to mention. What Boy and Girl Scouts have done, word from our Chinese orphan, any new bit of equipment in the room, furnish items of interest.

Following the vacation season we are asked for a showing of hands of those who have visited other schools and one or two called on to report good things found in them—only the good for we must check unkind criticism. If the little reporters chance to find fault—they are brutally frank—we must hasten to add that our own school is far from perfect.

As the friendly spirit grows through these informal family chats other themes of common interest will suggest themselves. Always the period must be of the briefest, never the same twice, and omitted altogether when time is of special value.

It necessitates three things in the leader: acquaintance with the pupils, a sympathetic interest in them, and close tab on community affairs. A day-school teacher may help us, the telephone and paper give information, and the children themselves will be all too eager to tell that which concerns their daily life.

Should one "get smart" and put in foolish things, let the leader at once say, "We are thinking only of important things here." The irrelevance is not apt to be repeated.

In the leadership of juniors we always need friendliness *without* familiarity—to win their hearts and still hold their respect. We also know that boys and girls of this age are hungry for encouragement and comradeship, though they would never admit it.

*Pasadena, California.

Youth and Wholesome Marriage

By Grace Sloan Overton*

THIS is an age in which we do not hesitate to analyze the most sacred of human emotions and relationships. In the past music has been composed, odes have been written, ballads have been sung to glorify human love and the resulting home. The words "love" and "home" stir an emotion that is both profound and basic. It seems strange therefore and almost brutal that one should attempt to analyze, unemotionally, a human institution that is based upon the most deeply seated and the most elemental and sacred of human impulses. Present conditions, however, demand an honest, frank, and intelligent approach to the whole matter.

General Interest in Home Building

At the present time the problems of relationships between men and women, the psychology of love and marriage, and the function of the home are concerning sociologists, economists, educators, moralists and religionists alike. Organizations are adding commissions on social hygiene and family life; educators are including courses in the curricula to develop right attitudes toward the whole problem; conferences and conventions are providing opportunity for instruction and discussion on the problem.

It is impossible to discuss the home as a social institution only. It is not an institution in the same sense as the church, the school and other like organizations. It is primarily a relationship between two people—a man and a woman—who come together, perhaps not consciously to establish a social institution as a group of people would organize a church, but because they have found—each in the other—those qualities which make each highly desirable to the other. Ideally and normally the home and children come as a result of their expressions of affection, each for the other. This intimate and involved personal element, with the attending far reaching social implications, make the question one that must be handled with a rare skill involving not only knowledge of social machinery but also the knowledge of sex urges and gratifications and of the most intimate intricacies of human relationships.

It seems strange, in the light of the recognized importance of this human experience, that until the very recent past very little provision has been made for adequate training for intelligent participation in it. Here is a tremendous human force, the direct or indirect theme of most of the world's greatest literature—the very well-spring of life; and over this great focus of human energies has been spread an almost impenetrable blanket of silence and ignorance. Mankind has seemed determined to flirt with this most interesting and dangerous subject rather than to study and understand it. There is need for the removal of taboos and restrictions which hinder such an intelligent and sane understanding of this phase of human experience. Any ethics or code of life that ignores this fact condemns itself from the very start.

We must play fair with our youth in these matters. There has been a criminal avoidance of the whole problem. There is need of less joking with youth about their love life and need of more helpful, wise, and intelligent discussion—in terms that youth can understand—about this highly important experience of their lives. It is as much needed as vocational guidance. Every youth leader has witnessed the tragic faces of boys and girls who, because of lack of understanding, have yielded to sex temptation and will carry with them always a deep seated regret, or have heard them say, "I would give my right arm if I could have had this information before—it would have saved me much morbid suffering." Their sex education has not been entirely neglected. But instead of receiving sane, intelligent, beautiful information, their information has too often come from sex perverts, vile-minded people who speak of this human experience in smart and filthy terms. They have been teased by adults of experience—with a wicked gleam of the eye, a knowing smirk on the face—treated like unsophisticated innocents until they determined to be ignorant no longer concerning this experience. Some of them in securing their knowledge ceased to be innocent.

Youth's Attitude and Need

There has been a unified questioning on the part of youth concerning a great many traditional conventionalities. It has been accompanied by hasty actions, unwarranted license, avoidance, noisy chatter, pathetic bombast. But these are only surface matters; underneath there is a deep stream, far less turbulent, moving swiftly but inevitably toward a better understanding of life. Youth have given evidence of an honest desire to establish a sane, human, practical—as well as ideal—standard of measurement to be applied to their own personal conduct, as well as to be held up as an ideal before the group.

Without a doubt, there is greater liberty accorded to boys and girls these days than formerly. Wherever liberty is unaccompanied by knowledge and understanding, it tends to degenerate into license. The need is not for less freedom, nor more taboos; for no taboos nor laws can actually create pure men and honest women. The need is for development of positive, wholesome attitudes based on full knowledge frankly imparted and freely acquired—attitudes that will be determinative in the life of tomorrow's families.

Wholesome Attitudes

There is need for the formation of wholesome attitudes toward sex as a part of the whole order of nature. Much of our previous moral training has made enemies of the physical and spiritual. Youth should be helped to understand the beautiful and mystic place of the senses in human life; that bodies and souls are not enemies but mates on the highway of life. In speaking of these relationships the atmosphere should be kept sane and wholesome, not saturated with awe, mystery, and sentimentality. Knowledge should be mingled with zeal, frankness with delicacy, and insight with appreciation. The mystery of sex has been frightfully overworked. Mystery is always alluring and too often develops a desire for experimentation or, if not actual experimentation, for a morbid imaginative experi-

*Mrs. Overton, formerly a college professor, is a lecturer and writer on youth problems.

ence that is equally harmful mentally. There is nothing of beauty and sacredness lost in having a biological understanding of this human function. Such an understanding assists in an intelligent control of stimulations, responses, and expressions. In giving this information its sacredness should always be conserved.

It has been observed that the discussion of this problem with youth does not breed the intensity or produce the strain that is often the case with adults. The reason is obvious. Most adults have had their training in an atmosphere where there was a strict taboo against discussion of such questions. With youth this is not true.

Integration of the Self

A wholesome attitude should be developed toward one's self-respect. Youth should be helped to see and hold as sacred their powers to recreate their kind and not to misuse them. One must realize that mere physical functioning cannot bring satisfaction and peace except in integration with one's moral ideals and standards. Physical expressions, such as promiscuous petting or close dancing, just for the sake of physical responses, are likely to arouse emotions that are dangerous and difficult to control. Such pastimes are pretty dangerous and shoddy ones and are hardly worth the risk. Such expressions without avowed love bring a feeling of inferiority, a consciousness that a precious thing has been lightly treated, that sacred emotions have been flaunted and despised, that self-respect has been hurt, that self-esteem has been jilted, that pride of ownership has been destroyed.

Mutual Respect Between Men and Women

There should be developed a wholesome and sane attitude toward people of the opposite sex. In the past it has sometimes seemed that every woman was an object of male conquest, and every man an object to allure with feminine charms. It is encouraging to note that there is perhaps less evidence of that attitude among our youth today than in times previous. There is a certain freedom from embarrassment, a delightful comradeship between boys and girls today that speaks much for their improved social technique. Instead of looking upon women as females, they should be regarded as feminine personalities which command respect and delicacy of manners. Instead of looking upon men as males, they should be regarded as masculine personalities which command respect and a certain deference to their strength and power. Men and women are different. That difference is based upon a fundamental difference of function; it is not a matter of equality or of inequality, but that "each fulfils a part in each." Our present day young men and young women wisely see that they do not need to waste their time and energies fighting over their natural rights and privileges. They see that their task is to stand on the same ground—equals in many respects—alive in vigor, independent in spirit, free to give and receive each other's best, but at the same time the man losing nothing of his masculine strength, and the woman nothing of her feminine charm.

What Is Love?

A fine attitude toward love, marriage, and parenthood is essential also. Love in very truth makes the world go 'round. One may rest assured that the emotion of love is far too deeply rooted in human nature to be torn out or to

(Continued on page 41)

Young People of Germany

By Rosa C. Palm*

During a recent sojourn in Germany I made it a point to attend the services in a Lutheran church in every city I visited. Contrary to my observations in 1921, I noted that the churches were filled with worshipers and that there was a very large gathering of young people at all services. Later I was afforded an opportunity to learn something about the Christian Movement among the youth of Germany. The distinction was made very clear: It was not termed a Movement among Christian Youth, but a Christian- or Christ-Movement among the young people of Germany.

Distinct from the Scouts, the Roaming Students, the Wandering Songbirds (Wandervögel) were the Free-timers (Freizeiter). It is impossible to give a complete outline of the object and aim of this League of Free-timers. Numerous books and pamphlets have been issued, giving detailed and glowing accounts of their happy life and doings. The following extracts from these books still give but an inadequate idea of the entire work that is being done by this organization:

"Our aim is to win the young people for Christ, to build up the church of Christ through the young people. We are not divided into political parties or classes. Our young people come from all classes, all vocations, there is no class-distinction. All evangelical denominations are represented.

"Our young people would be true followers of Christ. There is no right, nor left, but at the same time we are not neutral. We learned during the war what a dreadful thing neutrality is, which closes its eyes and stops its ears, and sits with folded hands in the presence of the greatest injustice.

"Where any are wronged, we will make every effort to right that wrong. Our motto is: 'The Lord is our Master, he is our judge, he is our King.' We aim to find freedom and happiness through service. Our organizations stand for truth in the teaching of God's word and for a ministry of love in public service. We are waging a hard battle against the use of narcotics, liquor, the dance-halls, and evil temptations of every kind and take a firm stand in the defense of woman's honor and the sacredness of marriage vows."

Bible study is not the sole object of our organization, but it constitutes a large part of the program. It was from a desire to become better acquainted with the Bible that the so-called "Free-time" or Bible vacation schools were founded. Such a vacation usually lasts from two to ten days. The name implies to have "free" or spare time to satisfy the starving soul. The word "school" is not correctly used in this connection for there is no compulsion of any kind. Every young member is made to feel that he or she need not enter into the work or recreational sport of the others, unless there is a happy willingness to do so. But joyful activity is contagious and in a short time, those who hold themselves aloof, join the others in their work and in their play.

The study of the Bible naturally results in active Christianity. Ready for life, ready for service. The very young folks are put through a test in truthfulness, orderliness, neatness, combating indifference, in quick willingness to assist others. As they grow older there is the service at sick-beds, the visits to the hospitals, the social work in the homes of the aged poor, decorating the churches on festal occasions, et cetera.

But these things are not expected from the young people during the "Free-time" vacations, which are devoted solely to the study of God's word, to long walks through fields and woods, to the reading of good literature, and to dancing.

(Continued on page 48)

*New York City

A Vacation—From, by and for the Church

A CERTAIN Sunday school superintendent boasts of the fact that during his seventeen years as superintendent he has not been absent from Sunday school a single time. Remarkable record, isn't it? What a wonderful superintendent he must be. Faithfulness to duty is often listed as a Christian virtue, and surely this one superintendent at least has been faithful. If stars in the heavenly crowns of superintendents are numbered according to times present at Sunday school, then the crown of this man will surely glitter.

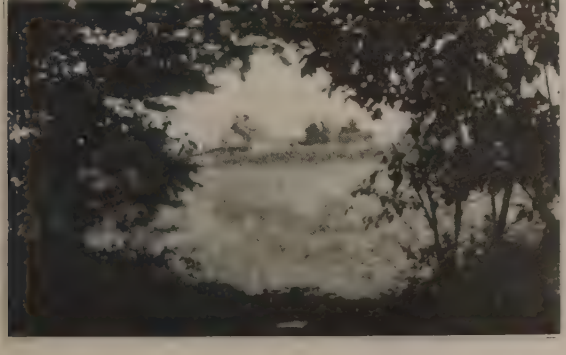
Now if this superintendent has not been absent from Sunday school for seventeen years, certain deductions seem justifiable. In seventeen years he has not been ill with flu, lumbago, indifference, or a nervous breakdown. How fortunate! In seventeen years he has never, on Sunday morning, remained at home to mind the baby while Mrs. Superintendent went to Sunday school. Good Mrs. Superintendent! In seventeen years he has never allowed bad weather to dampen his courage, and where he lives there is some unmistakably bad weather. These are *deductions*. The *facts* are that in seventeen years he has never visited another Sunday school to get a new idea. And in seventeen years his Sunday school has made almost no progress. What a catastrophe! This superintendent—and many other superintendents, together with many teachers—should have a vacation—*from, by* and *for* the church.

A vacation from the church. With too many church school workers this is a habit. They take a vacation from the church once or twice a month. But there are certain circumstances when a vacation from the church is a good thing—for the worker, and for the church.

A vacation by the church. A worker who has been faithful to duty for seventeen years should be rewarded by his church. But if he had been given the proper kind of vacation at least once every four years beginning sixteen years ago, his Sunday school would be more alive today than it is. The church would have profited by paying for the superintendent's vacation, if that vacation had been taken under certain prescribed circumstances.

A vacation for the church. There is a church in an eastern city, and no doubt in many other cities, which appropriates from its budget sufficient money each year to give some two of its workers a vacation of two full weeks, but their vacation is not only from and by the church; it is for the church. The money is voted cheerfully—for value received and to be received.

A vacation from the activities of the



church and church school, paid for by the church and for the benefit of the church, may be taken at Lake Winnipesaukee, New Hampshire, Lake Geneva, Wisconsin, or Geneva Glen, Colorado. At each of these beautiful places the International Council of Religious Education conducts each year a leadership school for church school workers. Faculty members are of high rank in the field of religious education. The program includes study, lectures, recreation, worship, fellowship. Year after year the persons attending these schools

(*Continued on page 41*)

The Appeal of Mexico

By Robert M. Hopkins

JUST before President Calles retired from office, he was asked by a prominent Protestant in Mexico what he thought of the future prospects for evangelical Christianity. To this he replied, "I have broken the ground, and have made the furrows; it is for you to sow the seed."

With the issuance of such a challenge, leaders of the Mexican evangelical churches, both missionaries and nationals, have united their efforts in a National Council of Evangelical Churches through which they may work together in behalf of a common cause.

This Council held its first meeting last summer in Aguascalientes and did two very significant things. They chose Reverend Epigmenio Velasco of Puebla as their official representative to attend the World's Sunday School Convention which was soon to assemble in Los Angeles, California; and they further asked him to present in their behalf their first united appeal, a request for aid from America to enable them to have a general Sunday school worker for all of Mexico. Thus did the leaders propose literally "to sow the seed."

This appeal, after being considered by the Executive Committee of the World's Sunday School Association, was referred to the North American Section for such action as it might find possible. This naturally led to consultation with the Committee on Cooperation in Latin America. Later communications between the General Secretary of the World's Sunday School Association, and Dr. Samuel Guy Inman, Executive Secretary of the Committee on Cooperation in Latin America, and the leaders in the Mexican Council, led to an invitation for a conference to be held in Mexico City.

In response to this invitation, the writer, accompanied by Dr. Marion Stevenson of St. Louis, Editor of Sunday School Literature of the Christian Board of Publication, and Dr. J. Kirkwood Craig of Pittsburgh, General Secretary of the Allegheny County (Pennsylvania) Sabbath School Association, met a group of thirty-five leaders from all the churches in a conference held in the Union Seminary, Mexico City, which lasted from December 3 to 6. Subsequent conferences with denominational groups were also held, the Methodist Episcopal leaders in Puebla, the missions of both Presbyterian Church U. S. A., and Presbyterian Church U. S., in Cuernavaca, the Disciples of Christ in San Luis Potosi, the Methodist Episcopal Church South in Monterey. Representatives were also consulted from the Baptist Churches, the Congregational Churches, the Friends, and the Nazarenes.

AS a result of these conferences, a program was developed by the Mexican forces which has the hearty approval of the World's Sunday School Association and the Committee on Cooperation in Latin America, and which looks toward the placing of a strong leader in the field to develop the religious education work which is so earnestly desired at this time. This program with the necessary budget for its support has been placed before the seven outstanding mission boards interested in its operation, and it is hoped that their favorable action will insure its inauguration at an early date. Mexico has guaranteed for the first year twenty per cent of the financial support required, in offerings from local Sunday schools and interested friends.

It is to be hoped that the religious education forces in the United States and Canada may generously contribute sufficient funds to make sure the support for the new leader of religious education in this sister nation of the continent.

Prominent in the newly planned program will be a monthly publication in Spanish that will doubtless circulate throughout South America and the West Indies as well as Mexico. This journal, which is to be called *Revista de Educacion Religiosa* (Review of Religious Education), will be modelled after the *International Journal of Religious Education.* There is a great demand for such a magazine on the part of both missionaries and nationals. Indeed the dearth of materials for the whole program of religious education is most appalling. The United Press, which is supported in Mexico City by the evangelical churches, is at present printing only one quarterly for teachers and one for pupils, both based upon the treatment of the Uniform Sunday School Lessons. The Southern Baptist Publishing House at El Paso, Texas, also is issuing some lesson helps in Spanish based upon the Uniform Lessons, and the Publishing House of the Methodist Episcopal Church South at Nashville, Tennessee is issuing graded lesson materials in Spanish through the intermediate department. There are practically no leadership training texts available. Of course, the great need is for indigenous materials, and it is hoped that the new *Revista de Educacion Religiosa* will point the way for the preparation of such materials.

Mexico reminds a visitor very much of Palestine. In the customs of its people and in much of its scenery there are reflected again and again the statements of Scripture texts. Who knows but what we may have some day from the heart of a Mexican a truer interpretation of the Christ and his teaching than has thus far been produced by any North American.

The eyes of all Latin America are upon Mexico at this time. If evangelical Christianity wins out in the test which it is now undergoing, the whole cause will be set forward a generation. This religious education worker is greatly needed just at this juncture.

Has Thine Heart Burned Within Thee?

(*Continued from page 8*)

souls of men, and some voice within us said, "Lovest thou these more than thyself?" And so our plans began to change, and their selfish outreaches were lopped off, and their foundations were laid anew, because some one, unseen but all-powerful, whose presence we could not define, but whose mastery we were compelled to admit, said unto us, "Follow thou me."

Then, as I looked back upon all the ancient records of the persons to whom Jesus appeared, I found that always he became real to those whose hearts were sensitive, whose minds dwelt upon him, and who were eagerly awaiting some rich spiritual gift from life.

Some Educational Tasks

of the Denominations in Cooperation

By O. P. CAMPBELL*

IN its efforts to deal with the problem of Christian religious education in a comprehensive manner, the church school movement has failed to meet many extremely urgent demands. The urge to supply without delay what was lacking in the churches and public schools has resulted in numerous movements each concerned with some special form of religious education. Some of these movements, such as the young people's societies, organized classes, Christian associations, the Scouts, and missionary societies have met real needs and functioned well in their respective fields. Their very success, however, has created a conflict of loyalties and overlapping of activities which calls for a greater spirit of cooperation between these movements as well as between the denominations. The most serious problem in this situation lies in the fact that the pupil gets his religious education in crazy-quilt fashion, leaving him in a tangle of conflicting loyalties when he comes to great life choices.

The church programs are also like the crazy-quilt. The desire to make a place for all organizations and appear cooperative often hinders the church in building a united program with definite objectives. Outside organizations must recognize they have no business imposing themselves on the programs of churches unless they have a vital contribution to make to their Christian fellowship and ministry to the community. The Council of Religious Education is primarily concerned with helping the churches to build their programs and find the best means of successfully meeting the challenge which the community makes. Since 1922, the International Council has been increasingly effective in fostering the correlation of programs and making a more united approach to the churches, but much remains yet to be done in this direction.

RECENT developments in psychology have brought about great change in our method. Instead of trying to shape child life into the set molds of institutions, organizations, textbooks and programs we are now using these mechanics only as means of directing the experience of the child in Christian living. This forces us to look through all our institutional loyalties and prejudices to the larger conception of teaching which is pupil centered. The church is the primary institution of our religion and the personality of Christ our supreme center of loyalty. Organizations and materials are useless unless they are able to make a contribution to this kind of teaching. In order that they may continue to live, many organizations are changing their names and methods to suit these changes marked by the newer conception of teaching. The Sunday school became the Bible school and then the church school, adapting itself to the advancing conception of its scope and mission. The International Sunday School Association and the Sunday School Council of Evangelical Denominations became the International Council of Religious Education, with a program vastly more extensive than the Sunday school.

We have stated that the central objective of the religious teacher is to direct the pupil into the Christian life. It means the discovery and development of all the capacities of personality in the complete expression of a life at peace with God, with self, and all mankind. It is training in worship, temperance, and missions. It goes out in the by-ways and brings in the unchurched. It is a method of evangelism that suits our times and is free from the abuses common to mass evangelism.

Those who suspicion religious education as a substitute for evangelism are laboring under a misunderstanding. As long as one thinks of religious teaching as strictly an intellectual discipline in religious matters, of course, it is not evangelism. But teaching now deals with the whole life of the pupil, his body, his mind, and his emotions. Christian religious education is a preparation through actual life which aims to lead the pupil to the consecration of all the capacities of personality to the utmost happiness and successful living. This is the primary work of the Christian teacher. The spiritual experience is the same as of old when it is real, but the method of appeal is less likely to result in abnormal emotions erroneously taken for conversion. The church school is, therefore, more than ever the agency of the church for evangelism and the pastors and teachers are the true evangelists of our generation.

(*Continued on page 37*)

*Religious Education Secretary, Connecticut Baptist Convention, in cooperation with the American Baptist Publication Society.

SERVICE INQUIRIES

A Question from a Supervisor and our Answer

I am engaged in supervising the experimental use of one of your proposed units for the new International Curriculum. How can we give children opportunities to work with us on Christian projects? One such project which we are trying to work out is to send gifts to children in Japan as an expression of friendship.—J.D.

You will want to be sure that the children themselves think of the projects as real opportunities. In other words, the enterprises must be the children's own projects. They should be free to begin the undertaking, to plan it with the careful guidance of their leader, and to carry it to successful completion.

The enterprise must, therefore, seem worthwhile to the children and they must understand it. The play life, school life, the customs and human needs of Japanese children will have a real appeal to them. While Miss ——, your returned missionary, is with you, the barriers which often divide us from other peoples will seem less troublesome. She will be able to make much more vivid what most children find only in the printed page. The motive which is to prompt the children in undertaking a worthwhile enterprise should, therefore, be latent in the social situation itself, and not external to it.

Your children, I hope, will experience the educative values in engaging in worthwhile work *with* the children of Japan, not simply *for* them. You will not want to develop a patronizing attitude, but an activity of real sharing, remembering that the children of Japan have a contribution to make to us also. The attitudes and relationships which develop as a result of the enterprise will be of greater significance than any *things* which may be exchanged.

I am sure that you will be thinking of the project which the children may be interested in as something not apart from the educative process as a whole. You will not offer a project as so much bait, or as an activity added to something else more vital. The activity must in itself be worthwhile and educative. In fact, our best learning comes in worthwhile activities themselves, not apart from them.

You will hold your children responsible for the outcome and successful completion of their project. They should learn through the joy of accomplishment, and should be asked to judge the results of their enterprise.

A Short Bibliography on the Curriculum

I would like a list of available materials on the newer ideas of curriculum construction in the field of religious education.
—C. M. C.

We are glad to list a number of the most important references on the subject in which you are interested. You will find that these represent varying points of view, some conflicting and irreconcilable, others complementary. We have also included a number of titles which refer especially to public school education, for you will want to acquaint yourself with this literature also, as it bears very closely on problems in religious education. Several of the books listed contain helpful bibliographies for further study.

Barbour, D., *Making the Bible Desired*, Doubleday, Doran, 1928.

Betts, G. H., *The Curriculum of Religious Education*. Abingdon, 1924. $3.00.

Bobbitt, F., *The Curriculum*. Houghton Mifflin, 1918. $1.50.

Bobbitt, F., *How to Make a Curriculum*. Houghton Mifflin, 1924. $1.80.

Bower, W. C., "The Curriculum as Enriched and Controlled Experience." *Journal of Religion*, October, 1927.

Bower, W. C., *The Curriculum of Religious Education*. Scribner's, 1925. $2.25.

Charters, W. W., *The Teaching of Ideals*. Macmillan, 1927. $2.00.

Development of a Curriculum of Religious Education. Research Service Bulletin No. 5. The International Council of Religious Education, 1928. $.30.

Foundations of Curriculum-Making. The Twenty-Sixth Yearbook of the National Society for the Study of Education. Public School Publishing Company, 1926. $1.50.

Principles and Procedure in Curriculum Construction. Articles in *Religious Education*, December, 1926.

What is your question?

Annie Jane's Morning Glory

By Denie L. Duncan*

A WHOLE podful of morning glory seeds swung merrily on the trellis in front of Annie Jane's house. Inside each little seed was a little morning glory vine so very, very tiny that you never would have known it was there. But happily each lived in his own little black house.

The big mother vine sent food and drink to them. She gave them so much that they could use only a part of it. The rest they stored away for Mother Vine said they must pack away all they could for some day they would need it. Now their houses were full and they had nothing to do but swing in the bright autumn sunshine.

As they swung Annie Jane came out on the porch.

"Mother," she called, "I'm going to get some morning glory seeds to take to Mrs. Hunt."

All the tiny, tiny little vines pricked up their ears and listened. Would they be taken from Mother Vine? They trembled with fear.

Sure enough, Annie Jane was reaching up toward them. Then a terrible accident happened. The pod burst in Annie Jane's hand and one little seed fell to the ground. It rolled away all alone under the corner of the step.

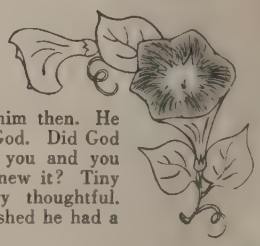
The tiny, tiny little vine was not hurt at all by the fall. The walls of his house were strong and besides he was all packed away with the food. But he was frightened. It was dark under the step and he had never been in such a strange place before. He listened but could not hear any of his brothers or sisters. Then he heard Annie Jane say, "I dropped one but this will be enough."

So the others were going to Mrs. Hunt's house. He wished he were going. Perhaps it would not have been so bad after all. It was terrible to be here all alone and away from Mother Vine, too. But, he couldn't go back so he lay and cried himself to sleep.

How long he slept he never quite knew but when he got awake he was very, very thirsty. He started to call to Mother Vine for a drink. Then he remembered all about what had happened. He was away from Mother Vine. She could not give him a drink as she had done so many times before. What could he do?

Just then he heard Annie Jane say, "Mother, let me scrub the porch. It is such a nice warm spring day."

"Spring day!" Tiny Vine listened in amazement. Had he slept all winter? Had he slept the long sleep that Mother Vine had often spoken of? He could hardly believe it. Mother had always said that God would take care of him then. He had not seen God. Did God do things for you and you never really knew it? Tiny Vine was very thoughtful. But, oh, he wished he had a drink.



Then he heard an unusual sound. But he had heard something very much like it before. What was it? Oh, yes, it sounded like the water that dripped after the rains, only there must be a great deal more of it. He was frightened at first then he remembered that Mother Vine was always glad when the rain came. So he lay very still, wondering what would happen next.

Presently he heard creaking cracking sounds in the walls of his house. He trembled, so frightened was he. Then he saw that water was coming into his house. Water! Now he could drink—how he did drink!

When he had satisfied his thirst he began to think about something to eat. And here was food—the food that Mother Vine had given him long ago. So he ate and drank and was very happy. Soon he began to grow and the more he grew the more he wanted to eat.

For four whole days and nights he lay there eating and drinking and growing all the time.

(*Continued on page 40*)

*Urbana, Illinois

The Butterflies and the Flowers

By Mary Alice Jones

"LOOK, Mother, the flowers are as bright as the sunbeams!" called the little girl as she went through the beautiful garden of the home they had just bought. "What makes them so bright and so different?" she asked the gardener who had tended the garden for many years. "Sure, little lady, and that I do not know," the old man answered. "But this I know. The more you love them the brighter they grow for you."

"O, is that really, truly true? Will they be brighter for me if I love them?" "That is what the fairies tell me," answered the gardener with a twinkle in his eye. "And the butterflies say that their wings have more colors when they are in the garden where the flowers are treated kindly than in a garden where the boys and girls forget to water the plants, and pull the little buds before they have had an opportunity to show the world how beautiful they can be."

"Then our garden will be the most beautiful garden in all the town," the little girl said.

Now, just next door to the garden there was a big, big house. The little girl could just see the tops of the high towers over the great wall that surrounded it. It was said that the house was set in the midst of the most beautiful garden in all the world. But nobody knew whether this was true or not, for nobody in the town had ever seen the garden, so high was the wall and so stern were the guards.

And as the summer days passed the little girl did not once forget to care for the flowers, and they bloomed and bloomed. All the people of the town came to see the garden, and the little girl and the old gardener always welcomed them, and offered them a nosegay to take home with them. By and by, toward the end of the summer, the old gardener told the little girl that he had a wonderful bit of news for her. "It is rumored in the town," he said, "that the king is coming by this way and the wonderful garden next door is to be opened for him to see." "O, do you suppose I will get a little peep?" asked the little girl as she danced up and down at the thought of seeing the most beautiful garden in all the world. "It may be that you will. I cannot say." And so the little girl just had to wait.

And then the day for the king's visit came. The little girl got up early that morning and went out to the garden to wait. Before long she heard a great shout and many trumpets sounded. Then she saw soldiers in gay colors riding prancing horses down the street, and finally she saw the king himself. She looked over her garden. It looked so beautiful to her. She wondered if the king would notice it after he had seen the wonderful garden next door. "O, I hope he will," she thought. Then she ran to the gate for the guards were slowly swinging open the heavy gates to the garden next door. It was indeed a splendid garden. The little girl thought she had never seen so many flowers in all of her life. But then she noticed a strange thing—there was not a single butterfly in the whole garden! The king must have noticed it, too; for he asked one of the guards a question, and the little girl heard the answer.

"We do not think the butterflies are good for the flowers," he said. But the king looked displeased, and seemed to think the garden had been praised beyond its merits. Soon he turned to ride away. The little girl thought that he did not look happy, and she was sorry. "If he didn't like that wonderful garden," she thought, "I am sure that he won't even look at mine," and so she went back.

Then before she knew what was happening she heard the trumpets blow again and the heralds call out! "The king approaches! The king approaches!" And there at the gate of her garden stood the king himself. His face was happy now, and he smiled as the little girl ran to open the gate and invite him in. "Is the garden yours?" he asked her, and the little girl forgot that he was the king and told him all about her flowers. "The butterflies, too, seem to be your friends," he said. "Oh, yes, they come every morning and sometimes stay all day long," she told him. And then the little girl was so happy for what do you think the king said! "The flowers and the butterflies are the brightest I have ever seen, and this is the most beautiful garden in all the world." And the butterflies nodded to each other as if they were saying, "We knew, we knew."

From *Boys and Girls*. Used by permission.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR APRIL

By Dorothy D. Kurzenknabe*

Because the present day trend in religious education, as in general education, is toward a more informal, life-like procedure, our great concern is not what we may use, but how we may use it. This, of course, is governed by the needs of the child, but the fact is, the hardship has not been in the kind of material we put into our programs, but the way we have used it.

Most teachers have little difficulty in securing materials suitable for use. The new beginner courses being issued by the denominations contain much excellent material. But successful utilization is the problem.

To develop and foster the attitude of worship and at the same time encourage free expression and group response presents a situation which demands skillful handling.

Therefore, let us consider improved methods of developing our programs, using such materials as we have previously found valuable in the nurturing of the child's physical, emotional, and spiritual life.

You may be wondering about your own problem in such an informal procedure. Whether it is inadequate space, a short session, a mixed age group, lack of help or limited material and equipment, the more free and life-like the environment into which the children come, the more diminished the problem will seem.

The month of April is rich in experiences and sensations for little children, and for this reason affords a splendid opportunity to increase his consciousness of God, the Father and Creator of all things.

Our objectives for this month may be any one, or a combination of those suggested in last month's *Journal*. With a greater desire to help the child to develop more reverence and more frequent moments of worship for the "Sender of the Spring," let us follow through a morning's informal program.

A Morning's Program

As the children come in, a teacher may be assigned to the wardrobe space to greet them and give the necessary assistance in the care of wraps.

If tables and chairs are set about, the children may get out the materials and prepare the room for work. If the cupboards are low, this may be done independently, and in case of high cupboards, a teacher may hand the materials to them.

INTEREST ACTIVITIES

Various centers of interest may be used. Clay and plasticene will be put on one table; scissors, crayons, and paper on another; the doll corner made ready, the book center located in a quiet place; balls, toys, and blocks situated so that this more noisy play will not disturb; Sunday school papers to be folded; flowers arranged; incidental pictures hung or replaced; and perhaps a surprise table with bulbs, seeds, gravel, bowls, boxes, and shovels will be awaiting discovery.

The children will want to walk around, talk to their friends, look at what is going on, maybe discover and question about the new materials, and finally settle down to the thing they want to do. Any work that is started at this time should be satisfactorily completed, unless it is to carry over to the following Sunday.

This is the period when the social habits can best be developed and improved, when physical activity is encouraged, and where the leaders have their best opportunity to observe the nature and needs of their group. Unless some activity requires constant supervision, I should say the teachers should move about freely from group to group, making comments and suggestions as they go, but letting the children, for the most part, work undirected. If a particular theme is being used that day, the teacher could easily make suggestions as she goes about. At the crayon and paper table, she could mention the weather of the day, or signs of spring that could be drawn; at the clay table, she could ask how the trees look at this time of the year, what garden tools could be made, or anything that will help to direct thinking to expressions of spring.

When it is time to come together, materials should be put away by the children, and the room made ready for the next activity. The superintendent may go to each group, telling them it is time to stop work and put their things away, or ask the teachers to tell the children, or call the attention of the entire group at once, and tell them it is time to come together. As the children finish they will quietly come to the group and when all are there, the morning's work may be discussed, or some music may be listened to.

CONVERSATION AND WORSHIP

If the approach is to come through music, the superintendent may say, "When you are comfortable and quiet, we will ask Miss B. (who is at the piano) to play something she thinks we would like to hear." The selection will be something suggestive of spring, Mendelssohn's "Spring Song," or the "Melody in F" by Rubenstein. When she has finished, some one may say, "It sounds like birds to me," or, "It's pretty," or, "I like that." If responses are not readily given, the superintendent may ask, "What does it make you think of?"

If the children's suggestions have been contributed, the superintendent will continue, "John says it sounds like birds to him, let's listen again to hear if it does."

"Yes, it does!" more of them say, or, "It makes me think of flowers." Then may come a song some one else knows about birds or flowers, or they may want to play to the music. The superintendent will ask, "How do flowers grow?" or "What do birds do?" and from their suggestions the play will be planned. A discussion preceding such a free interpretation helps greatly in the question of control.

When they return to their chairs, a moment's rest is always advisable to avoid over-stimulation. Additional verses and songs may be contributed, and from these, further conversation on the special theme of the day may be developed.

The leading question might be, "What makes the flowers grow?" or "How do the flowers know it is spring?" or "Can we do anything to help the birds and flowers?" The responses probably will be, "The rain and sun make them grow," or, "We can plant seeds," or, "We can put things out for the birds to use for their nests." all of which lead into further questions, "Where does the rain come from?" "Can we make seeds?" "Who makes the sun shine?"

Such questions are thought-provoking and are climaxed in the conclusion that it is the Heavenly Father alone who can do these things.

The superintendent recognizes this as an opportune moment for prayer expression, and says, "Shall we say 'thank you' to God for the rain and sun?" or "flowers and birds?" Or she may ask, "For what shall we say 'thank you' to God?" Or, she may remind them of the song, "For Rain and Sunshine" in *Songs for the Little Child* by Baker and Kohlsaat, which they will sing together as a prayer.

OFFERING

A change in activity is needed at this point and the offering provides this change. Time should be allowed so that the children may have their money ready. If the people who are taking the basket around have to wait for children to locate their money, the interest in giving is diverted and the offering service becomes noisy, losing the spirit of worship which it should have. If the money has been left at the door with the secretary as the children enter, the basket will be brought to the superintendent at this point and the children may gather around her to look at it and talk about it.

When all the money is collected, perhaps such a question as, "What can we do with our money for springtime?" could be presented and discussed. After this a quiet "thank you" is offered either by the superintendent or the entire group.

STORY

A period of physical activity should precede the story, some stretching, or a suggested spring representation such as digging gardens, planting window boxes, or taking a walk through the wood or park.

When the children are quietly seated and a short rest has been enjoyed by all, the teacher may recall some of the morning's previous discussion in this way, "You remember we talked about what the flowers need to make them grow. The story I want to tell you today is about some flowers and a garden." Some such introduction directs the line of thought and unifies group interest and attention.

"Danny's Garden," in *The Beginner's Book of Religion*, by E. D. Baker (or some other story representing spring activities from the lesson materials of the denomination), may then be told. Scarcely before the story is ended, the children will say, "I have a rake and shovel," or, "I help my Daddy make our garden," or, "I'm going to make a garden of my own!"

Conversation following a story or responses suggested by it are always valuable in assimilating the story content.

The superintendent might then add, "I know a verse about the sun you might like to know. I will say it to you, and then you can say it with me. The verse says, 'He maketh His sun to shine.' Who is it who makes the sun shine? Then it means God maketh His sun to shine."

ACTIVITY

If there is time for additional work, there may be a discussion such as this, "What was there in the story that you could make pictures of?" When the suggestions are made and the pictures planned, groups are selected, according to ability, to go to the tables to draw.

*Director of Senior Kindergarten, First Methodist Church, Evanston, Illinois.

Shortly before it is time for dismissal, the children can come together, perhaps standing in a group with the superintendent, to look at their pictures and express in prayer some of the thoughts of the day. This prayer, too, may be sung or spoken, or given by a single person. They will be eager to take their pictures home, or show them to the person calling for them, and the teacher may suggest that they tell the story of "Danny's Garden" at home.

If there is not time for this work, then the prayer expression can follow the story and the children may leave quietly for their wraps, as their parents come for them.

I have found it is a good thing for the helpers to assist with the wraps, so that the superintendent is free to say good-by to each child at the door, or greet the parents, or inquire about absentees.

A natural, informal good-by does not seem to destroy the reverential attitude and does make for a fine, friendly relationship between superintendent and child.

In this particular program there occur three definite opportunities for prayer expression. This number is not always the same; but such an informal procedure does produce more spontaneous and child-like prayer, and carries, by means of related activities, a strain of worship throughout the morning.

For additional spring material refer to the beginner programs in the February *Journal*. The kindergarten child needs enough new material to be interesting and stimulating, but also there should be sufficient repetition of old songs, stories and verses to make them become thoroughly a part of him. The old material, presented in a new method, or enriched by correlated materials, will mean more to a child of this age than too much unfamiliar subject matter, which is confusing.

Next month another program will be similarly developed with special emphasis placed on music appreciation and the teaching of songs.

Suggested Materials from the Denominational Courses

STORIES:
"A Brown Bulb's Nap"
"Trees of the Wood"
Beginner Teacher's Textbook, Part 2, Closely Graded Series.
"The Garden That Awoke," Beginner Teacher's Quarterly, page 143, Presbyterian Committee of Publication, Richmond.
"God's Helpers"
"Winter's Sleep and Spring's Awakening," Beginner Bible Stories for March 17, and 24, 1929, Westminster Press, Philadelphia.

PICTURES:
"Signs of Spring"
"Happy Children"
Others on pupil's folder. From Beginner Picture Set, Part I, Christian Board of Publication, St. Louis, or American Baptist Publication Society, Philadelphia.
"The Lily"
"The Trees of the Wood"
"The Bluebirds"
From Beginner Picture Set, Part 2, Closely Graded Series.
"A Rainy Day"
"Helping to Make a Flower Garden"
"Helping to Care for the Chicks"
Beginner Leaflets, March 10, 17, and 24, 1929, Westminster Press, Philadelphia.

SONGS:
"Nature's Message"
"God's World"
Beginner Teacher's Quarterly, January, February, March, 1929, Presbyterian Committee of Publication, Richmond.

Readings

Kindergarten Method in the Church School, E. D. Baker, The Abingdon Press, New York.

Childhood and Character, Hartshorne, The Pilgrim Press, Boston.

The Child, His Nature and His Needs, Children's Foundation, Valparaiso, Indiana.

Proposed International Standard for the Beginners' Department of the Church School, pages 17–35, International Council of Religious Education.

PRIMARY DEPARTMENT PROGRAMS FOR APRIL

*By Mildred O. Moody**

TO THE LEADER: If you have been using the suggestions for worship services in March, together with the accompanying activities you have, perhaps, an enterprise not yet finished. We are choosing for the month of April a related theme so that you may carry forward to completion what has been begun. Or building on the March suggestions you can start a new enterprise revolving around the theme, "Appreciating God in the Lovely Out of Doors."

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.

This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

WHAT THE APRIL SERVICES MAY CONTRIBUTE TO THE CHILD'S RELIGIOUS GROWTH

Perhaps no other time of the year, unless it is Christmas, gives as rich an opportunity to interpret experience religiously as does the spring. It brings its seasonal influence to bear upon life. We revere its beauty. We are awed by its wonders. We want to investigate its mysteries. Reverence, awe, wonder, mystery, they are all in spring and they are the attitudes of worship. Fortunate the child who has a wise interpreter, one who through the wonder, the mystery, the awe helps him to see God.

Our general theme for April will be, then, "Appreciating God in the Lovely Out of Doors" and our activities will help give children the experience of "Working With God in the Lovely Out of Doors." We will plan our program with the aim of helping the child:

1. To look for new things at spring time.
2. To see the beauty in these new things.
3. To discover that they are gifts of a good God to his world.
4. To work with God among the new beautiful things.
5. To find opportunities to help God in passing this beauty on to others.

FOR THE PUPIL TO DISCOVER

Read again the paragraphs under this same heading in the February number. We would repeat what we have written there. It would help you greatly in acquiring informational enrichment if you could read, *Songs of the Out of Doors*, Van Dyke; *Our Wonderful World*, Howe; *God's Wonder World*, Cobb; *In God's Out of Doors*, Quayle. We cannot lead children into discovering something we know nothing about. And spring is a time for investigating, for discovery. During April we shall help our children discover:

1. God in the beauties and wonders of spring. The wonder of God. The beauties of God. The goodness of God.
2. How to become a co-worker with this God of wonder, beauty, and light.
3. The persons with whom we need to share these spring gifts of God.
4. The way in which we can share our discoveries with those who need it.

ACTIVITIES IN WHICH PUPIL AND LEADER MAY ENGAGE

On page 29 of the February number of the *International Journal* you will find, under this same heading, a statement of the pedagogical principle underlying the procedure suggested, together with five suggested activities for these spring months. Read these five again. All are possible in April. Perhaps some others may be suggested which would fit your situation better.

1. *Making a School Garden*

One of the most valuable means of helping children discover the wonders and beauty of spring is to let them come in *close* contact with them. If he can work with growing plants, observe the changes each day brings, revel in their leaf buds, their flower stem, their full blown blossoms, the child will come nearer appreciating God in the out of doors than if we merely talked about it. So make a garden. As a group find a plot of ground or a hot house box. Plant, weed, water, watch! It will be a valuable experience. Boys and girls will worship in that school garden or around that box.

Thank God for a garden
Though it be ever so small.

2. *Hanging May Baskets*

Perhaps you will want to climax this month's work by hanging May baskets. It's a delightful activity. If you carry it out start in the early part of the month to make the baskets. Plan a time for hunting wild flowers or make artificial ones if the season is late. The boys may find some red berries and moss. Pick the place carefully where the baskets are to be hung. Perhaps you will have the group sing, "For the Beauty of the Earth" as they would sing Christmas carols in December.

3. *A Search for the Beautiful*

Develop this activity in the way which best meets the needs of your group. Talk about exploring expeditions and have each group decide upon something for which to look. Have an older person go with each group. Come back and report what has been found. A worship service could climax the expedition.

Materials Which May Be Used

NOTE.—Look through the literature which you are using for songs, stories, and pictures suitable for spring.

Songs

"For the Beauty of the Earth," No. 20, *First Book in Hymns and Worship*
"Tis God Who Sends the Spring," Melodies; Pupil's Folder No. 24
"All Things Bright and Beautiful," No. 44, *First Book in Hymns and Worship*
"Thank You, Father," No. 16, *First Book in Hymns and Worship*
"This is My Father's World," No. 46, *Hymnal for American Youth*
"Lord of the Sunlight" (first verse) No. 35, *Songs for Little People*
"Little Bird and Flower and Bee," *Songs for the Little Child*

*Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

"Just Waking Up," Primary Teachers' Quarterly, Jan., Feb., March, page 48. Presbyterian Committee of Publication, Richmond

"God's World," Beginners' Teacher's Quarterly, Jan., Feb., March, cover.

Stories

"The Tree Yielding Fruit," *First Primary Book in Religion,* Colson

"How the Flowers Came," *The City That Never Was Reached,* Stocking

"Tony," *Manual of Worship for Elementary Workers in Rural Schools,* Methodist Board of Education

"The Mignonette's Mission," *Manual of Worship for Elementary Workers in the Rural Church School,* Methodist Board of Education

"Winter's Sleep and Spring's Awakening," Westminster Departmental Graded Lessons, Beginner Stories, March 24.

"A Visit to Grandfather's," *Manual of Worship for Elementary Workers in the Rural Church School,* Methodist Board of Education

"Working in God's Out Door World," No. 31, Course II, Part 3, New Graded Lessons

"All Things Bright and Beautiful," No. 33, Course II, Part 3, New Graded Lessons

"Hill Beautiful," No. 34, Course II, Part 3, New Graded Lessons

"The Road That Wanted to Be Beautiful," No. 27, Course I, Part 3, New Graded Lessons

"The Little Acorn," No. 26, Course I, Part 3, New Graded Lessons

"The Prettiest Gown," No. 24, Course I, Part 3, New Graded Lessons

"A Boy Who Wondered and Found Out," *Second Primary Book of Religion,* Colson

"The Cloud," *Ethics for Children,* Cabot, page 5

"The Rabbit Who Was Grateful," *Tell Me Another Story,* Bailey, page 301

"The Minstrel's Song," *Mother Stories,* Lindsay, page 147

"The Wind's Work," *Mother Stories,* Lindsay, page 3

"The Magic Flower," *The Story Teller,* Lindsay, page 105

Poems

"On a Spring Day," *First Book in Hymns and Worship,* No. 5

"Getting Wild Flowers"

The posies that you gather
Quite soon will fade, you know,
But those you leave in woodlands
Make other flowers grow.

Then never pluck great bunches,
But take just what you need,
So for the next year's sowing
There will be flower seed.

Guard those you carry homeward
With tender, loving care
And give them good, fresh water
To keep them bright and fair.

—*Alice Crowell Hoffman*

From *Picture Story Paper,* April 10, 1927

"The Little Lazy Cloud," Mary I. Lovejoy, *Nature in Verse,* page 32

"After the Shower"

The posies in our garden beds
Are bending low their pretty heads
Because the rain clouds brought a shower
To feed each thirsty little flower
It is the way they have, I think
Of saying "thank you" for a drink.

—*Alice Crowell Hoffman*

From *Picture Story Paper,* June 12, 1921

"Praise to God for Things We See," *Second Primary Book in Religion,* Colson

"Trees," *First Book in Hymns and Worship,* Thomas, No. 61

"A Day of Sunshine," Henry W. Longfellow

"For There Is Hope of a Tree"—From the Book of Job, *Second Primary Book in Religion,* Colson, page 297

Calls to Worship:

Praise ye Jehovah;
O give thanks unto Jehovah for he is good.
Psalm 106:1a

Who giveth rain upon the earth
And sendeth water upon the fields.
Job 5:10

"On a Spring Day"—Words under the music only, *First Book in Hymns and Worship,* No. 5

Use the other Calls to Worship found in March programs, February number of *Journal,* page 29.

Oh! Lord of heaven and earth and sea
To thee all praise and glory be.
How shall we show our love to thee,
Who givest all?

Hymnal for American Youth, No. 40

Instrumental Melodies

"A Morning in Summer"—W. R. McAllaster, *First Book in Hymns and Worship,* Thomas, No. 129

"Little Cradle Song"—Schumann, *First Book in Hymns and Worship,* No. 123

"Prelude in E Minor"—Chopin, *First Book in Hymns and Worship,* No. 120

Pictures

"Feeding Her Birds," Millet

"Song of the Lark," Breton

"Spring," Primary Picture Set, New Graded Lessons, Course I, Part 2

"A Queer Cradle," Primary Picture Set, New Graded Lessons, Course I, Part 2

"A Song of Spring," Primary Picture Set. New Graded Lessons, Course III, Part 2

"Springtime," Primary Picture Set, New Graded Lessons, Course II, Part 2

"The Trees of the Wood," Beginners Set, New Graded Lessons, Part 2

"The Bluebirds," Beginners Set, New Graded Lessons, Part 2

A Suggested Service

(Preceded by a period of preparation for worship)

GENERAL THEME: "*Appreciating the Beauty of God in the Out of Doors.*"

AIM: To lead the members of the group to desire to give praise to the Father for his beauty in the Out of Doors.

QUIET MUSIC: "A Morning in Summer," W. R. McAllaster, *First Book in Hymns and Worship,* No. 129

CALL TO WORSHIP:

Leader: "On a Spring Day" (Words under music only), *First Book in Hymns and Worship,* No. 5

DEPARTMENT HYMN: "For the Beauty of the Earth," *First Book in Hymns and Worship,* No. 20

OFFERING:

Leader: The heavenly Father has given us many beautiful things in this world of ours. Shall we bring our gifts to show our love for Him?

Offertory: "Andante," Beethoven, *First Book in Hymns and Worship,* No. 34

CALL TO PRAYER:

Oh! Lord of heaven and earth and sea
To thee all praise and glory be
How shall we show our love to thee
Who givest all?

PRAYER SONG: "We Thank Thee" (Verse 1) *First Book in Hymns and Worship,* No. 19

PRAYER RESPONSE:

Sung:

Father we thank thee,
Father we thank thee
Father in heaven
We thank thee.

STORY: "A Visit to Grandfather's"

POEM: (Leader or Child)

How lovely is the summer!
It brings long hours for play,
And many things that we can do
To make us glad each day.

I think God gave the summer
For happy times like these
When friends can play together
Beneath the friendly trees."

—*Elizabeth Cushing Taylor*
Picture Story Paper, August 9, 1926

DEPARTMENT HYMN: "For the Beauty of the Earth," *First Book in Hymns and Worship,* No. 20

PLANNING DEPARTMENT ACTIVITY:

Have the group as a whole plan some expeditions and decide what they may look for, what they will do with what they find. Perhaps the whole enterprise may climax in an outdoor party in May "under the friendly trees."

JUNIOR DEPARTMENT PROGRAMS FOR APRIL

*By Charlotte C. Jones**

Comes the spring, and with it thoughts of returning birds, of bursting buds, and grass freshly turned green; of many things made new, and of some other things which ought to be, such as—those services in your junior department, for instance. They have been sinking deeper and deeper into the muddy ruts of winter. How bring them back to freshness, spontaneity, befitting the spirit of spring? But what is the spirit of spring? New life, obviously. What more appropriate, then, than the theme of growth? And how will it fit in with our lessons?

Let us see. Take the new Closely Graded, as a sample. Course IV starts out with a study of nature; that will fit in exactly. Course V deals with an increasing Christ-like way in the world, thus following the thought of spiritual growth, personal or social. Course VI takes up the story of the growth of the Bible, a book not like others written at one time, by one author, but which grew slowly throughout the ages, in accordance with God's laws of universal growth.

It really seems as if this theme might be basic enough to fit in with whatever is being studied, for the principle of growth is applicable to all of life.

Divide it into the various phases of growth —physical, social, spiritual. The first starts with something most easily comprehended by the child—the growth of all nature about him, his own increasing stature. Then might come growth in the realm of the feelings—a friendship springing up between two comrades; two groups taking part in some project, our club and the one away off there with whom we have been exchanging pictures; finally, between us and the folks of other lands. That would take us into May. And there is Peace Day on the 18th, just in time for a special good will service on Sunday, the 19th. Then we could have growth in the ways of Jesus, with a climactic day just before settling down for the summer schedule. Fine! Let's map it all out right away!

But, wait a moment, junior principal, not so fast. Aren't you going to let your boys and girls have a word about their own services? If they help you plan them, think of how much more meaningful they can become when actually held. If you wish them to wax as enthusiastic about spring services as you will be, suppose you all (if the group is too large, divide it) start out for a walk

*Mrs. Jones is a member of the editorial staff of the Congregational Publishing Society.

into the fields, the woods, or the park, some fine afternoon when school is out, just for the sheer fun of enjoying God's new out-of-doors, for observing many things in plant, bird, or animal life, and for collecting fresh material to weave into the service on Sunday. If you happen to have your teacher's Bible along, the one with the concordance in the back, it will be fun to look up key-words corresponding to things you have discovered in the walk—birds, grass, trees, water, flowers, and so forth. Some of these may be noted for future use or, the boys and girls may express their thoughts about what they have learned in a composite prayer, an original poem, a prose analogy, likening their own growth to that of nature. It may be they will remember favorite songs about these things, or will be interested in learning new ones. You can supply a poem here and there, a story or two. Specimens brought back will have to be placed on display, and a collection started, or a poster labeled "Discovering God's Secrets," or something like that, with notes and illustrations. You surely have plenty of fine ideas yourself, by now. Your service may work up into something like this, though of course much better because it will be the growth of ideas from your very own group.

Springtime Discoveries

PRELUDE: "Spring Song," Mendelssohn.
(Or the opening hymn may be used.)

HYMN: "This is My Father's World"—Tune: "Diademata."

INTRODUCING THE THEME: Whereas the earth is once more being clothed anew in the beauties of spring, we wish to think for awhile about these wonders, and to give thanks to God for them.

RELATION OF DISCOVERIES: Several of the boys and girls, as planned, tell what was observed on the walk; after each discovery the leader may add some special information, e.g., after trees, their value, as in China to hold the soil and stop floods; a poem, or a verse from the Bible, as Isaiah 55:12, "all the trees of the field shall clap their hands."

HYMN OF PRAISE: "Holy, Holy, Holy," verse four only. ("And thy works shall praise thy name.")

THANKSGIVING: (Summing up by leader, responses by all.)

Leader: Let us lift up our hearts in prayer.

Response: We lift them up unto the Lord.

Leader: Our Father, thou hast sent many things to make our world beautiful; thou hast given us the trees, some tall and sturdy, some young and supple, but all beautiful and useful, spreading out their wide branches in welcome to the birds, and holding up their rustling leaves like outstretched hands to catch the sunshine and the rain which thou sendest down from heaven. We would learn more about our friends, the trees, for which, our Father, we thank thee.

Response: Father, we thank thee for our friends, the trees.

Leader: We thank thee too, our Father, for the springing grass, the tender new blades that bravely push their way up through the brown earth, until the dull fields of winter have been carpeted anew with the soft green velvet of the springtime. The grass also grows better for thy gift of sunshine, and for the soft, warm showers of April that come pattering gently down. For the grass, our Father, we thank thee.

Response: Father, we thank thee also for the grass.

Leader: And we remember the beautiful brooks we have seen, our Father, playfully splashing along in thy sunshine. They too delight in catching the diamond raindrops, in order to sparkle the more. For these we would thank thee.

Response: Father, we thank thee for the brooks.

Leader: (Continues, mentioning the flowers—violets growing by the banks, cowslips in the marshes, hepaticas on sunny slopes; the birds, our little feathered friends; again the sunshine and the showers—all that makes the spring.)

Final response: "Father we thank thee; Father, we thank thee; Father in heaven, we thank thee." (Sung, chanted, or spoken.)

OFFERING:

Leader: Our Father has given us many gifts; we too would offer ours. For as he has made the earth so fair and placed us in it, to enjoy and use it rightly, we are indeed his children. We would give him, therefore, first of all, our hearts as to a loving father who cares for us well; ourselves, ever striving to become what he would have us be; and of the many other gifts we would bring also these offerings, to help in his work as carried on through his children in this church.

PRAYER SONG: "We Give Thee but Thine Own," or "All Things Come of Thee, O Lord," or "Lord of All Creation."

BENEDICTION: Use Numbers 6:24-26.

A ritual of prayer such as that suggested above could be worked out with the group, or the one here printed may be used after its form has been discussed, and typed copies given to the children. They will take great joy in such a prayer. The dignity and beauty of the words appeal to them, and the responses help them to make it their own. One ritual may be used for the month. Pupils may be assigned each week to look for and report new discoveries, and, if possible, to bring in specimens. Some special emphases from Sunday to Sunday may be of interest, as, for example, birds, trees, flowers.

On the Sunday when the birds are to be the discovery of special interest, the following material may be used.

STORY: "The Town Where No Birds Lived," adapted from Longfellow's poem, and to be printed in the April *Journal*; or, "Saint Francis and the Birds."

HYMNS: "God Speaks to Us in Bird and Song," *Elmhurst Hymnal*, Eden Publishing House, St. Louis.

God speaks to us in bird and song;
In winds that drift the clouds along;
Above the din of toil and wrong,
A melody of love.

God speaks to us in far and near;
In peace of home and friends most dear;
From the dim past, and present clear,
A melody of love.

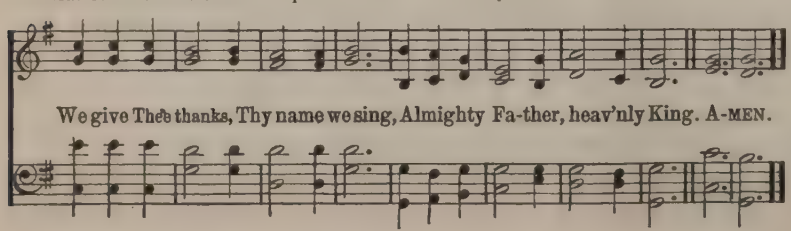
God speaks to us in darkest night;
By quiet ways through mornings bright,
When shadows fall with evening light,
A melody of love.

(May be sung to the tune "Elmhurst," or "Just As I Am" by Barnby, or any long meter tune.)

"With Happy Voices Ringing" *Hymnal for American Youth.*

"The Summer Days Are Come Again," *Hymns for the Living Age,*" The Century Company. Found in many other recent hymnals.

Response: "We Give Thee Thanks" printed herewith.



On the Sunday when "trees" are to be the discovery of special interest, the following materials may be used:

SCRIPTURE: Psalm 104:10, 11, 12, 16, 17.

POEM: "Trees."

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.
—*Joyce Kilmer*

HYMNS: "For the Beauty of the Earth," *Hymnal for American Youth.* And in many other hymnals.

"Fairest Lord Jesus," in many hymnals.

"The Summer Days Are Come Again," *Hymnal for American Youth.*

For the service in which flowers are the special discovery, the following materials may be used:

SCRIPTURE: Song of Solomon 2:11, 12, 13.

HYMNS: "We Thank Thee, O Our Father," *Hymnal for American Youth.* And in other hymnals.

"Sing for the World Rejoices," *Hymnal for American Youth.*

POEM:

Flower in the crannied wall,
I pluck you out of the crannies,—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

NOTE.—Be sure to teach some new spring songs during this season. If none of those mentioned above are in the book you are using, order one copy of another book, make copies of the words for the pupils, and give them the joy of singing some of the lovely hymns of nature. Some hymnals containing good songs for juniors are:

The Junior Church School Hymnal, Westminster Press, Philadelphia.

The Hymnal for American Youth, Century Company, New York.

Hymnal for Young People, Pilgrim Press, Boston.

The Elmhurst Hymnal, Eden Publishing Company, St. Louis.

ARE YOU LOOKING FOR AN EASTER PAGEANT?

A limited number of the following are available, at fifteen cents each:

"Release" by Edward R. and E. Ruth Bartlett, March 1927 *Journal.*

"The Living Christ" by Grace Sloan Overton, February 1926 *Journal.*

Send cash with order to the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION
Dept. E. P., 5 South Wabash Avenue, Chicago

APRIL SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

As never before, youth needs someone who is stronger than man, more tender than woman, more intimate than either, whom time does not change and whom death does not take away; one in whom it may be tied up with what is ultimate in the universe. Jesus is that one. Around the world youth is turning to Christ as the way *upward* and *onward*. Without him there are no real thoroughfares in life. Without him, there is no solution to life's problems, no purpose in life, no "rock of ages." Something in him takes the stain of sin away; something offers the forgiving word, the healing hand, the divine assurance that makes youth feel that the impossible is true.

Without Christ, God is far away, someone in a far country; without him, God is a word barren of meaning; with him, "the spiritual lens by which youth sees God," God becomes the light which is the life of all men. Youth knows that Jesus did not argue about God but he made men feel God always and everywhere present, the one to whom it can bring the questions it cannot answer, the problems it cannot solve, the sins it cannot cleanse, the sorrows it cannot heal, Jesus makes youth glad about God, telling it that God is humble and intimate, the nearest thing in the world to a person, nearer than the dearest friend.

Let us, therefore, do our best during this month to help youth "see Jesus." To live, it must have Him. To face creatively the great social problems of our day, it has no other solution than that which the Man of Galilee has to offer. May we with our young people turn to Christ with new eargerness and with new desires, seeking him for ourselves and for the youth of the world!

"Dreams are they—but they are God's Dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That men shall meet with God face to face—
Dreams are they all.
But shall we despise them—
God's dreams!"

Suggestions for Worship Experiences

THEME: *We Would See Jesus*

We used this theme last month in connection with pictures illustrating certain outstanding experiences in the life of Christ. During April, following Easter, we suggest the same theme to be used with four pictures that portray the heart and message of our Lord. (Refer to the February Issue.)

Picture Materials

FIRST SUNDAY: *"We Would See Jesus in the Understanding of His Heart"*

PICTURE: "Christ and the Fishermen," Zimmerman

Brief Appreciation

As Jesus walks along by the sea of Galilee, he is looking for people. Jesus is always more interested in persons than in any thing; he is ever eager to share the fruits of his quest, his choicest thoughts—with young and old, lowly and mighty alike.

He comes upon a weather beaten old man, a mender of nets. Here is a simple, ignorant toiler with knotty hands, iron muscles, and an honest countenance. Jesus—the man of kingly mein, penetrating intellect, and firm gentle hands pauses graciously to talk with the older man. He pauses, not as though he would condescend to give a slap on the back to cheer the laborer before he hastens on to the next committee meeting, but with a charming friendliness that has no other thought save that of helping one in need. And what is the need to which Jesus ministers? None other than the spiritual—that the mender of nets might make the net of his life a beautiful integrated whole. He would teach the old man religion, not dogmas, creeds, or doctrines, but simple essential truths—God as the Father of all mankind and love in the heart of the universe. So different is all this from the laws and the ritual of the temple, that the old man is puzzled. The young men catching Jesus' words from the distance have come closer to listen. Youth, as always are intrigued with new ideas—they at once grasp the meaning and seem to say, "Give us more." But Jesus is concerned with the one who does not understand—he is willing to wait patiently if only the light of faith can dawn on the puzzled forehead.

How does he teach? There is no book in his hands. No, he teaches with his hands and from his heart. He gives instruction in friendship as he lays both hands gently on the arm and hand of his pupil. Through his gentle touch one can feel the forces of love transmitted. The method of the apostolic succession through ages has been by the laying on of hands—thus authority is transmitted. Here the importation is not of authority, but of friendship. The secret of the great teacher is revealed—we learn and understand through friendship and love.

You may hunt for the halo about Jesus' head—but you will not see it. He needs no such sign to indicate greatness—he would be known only by the laying on of hands of friendship.

—Martha Denison,
Director of Religious Education,
First Congregational Church,
Oak Park, Illinois.

SECOND SUNDAY: *"We Would See Jesus in the Vitality of His Personal Touch"*

PICTURE: "The Walk to Emmaus," Girardet

Brief Appreciation

Cleopas and his friend are walking along the road to Emmaus, earnestly considering important issues of life. Their friend Jesus, in whom they had placed their hope as the Messiah, has died a miserable death—certain of his friends declare that he has risen from the dead. What can it all mean? Is their friend, who helped them find new joy in life, who aided in the solving of their problems, gone forever? Can they no longer turn to him to find the way?

The road is rough; life is difficult. To lose the inspiration and guidance of a loved friend is almost unexplainable. But in the midst of the complexity—suddenly Jesus appears. He walks with them. His presence is more real than flesh and blood. His personality is true, his spirit communes with their spirits. Where there were struggles and doubts, there is peace and joy. Through a flash of inspiration they have caught the true significance of Jesus' life and message. It is usually through sorrow and loss that we find new appreciations and truths. Through the gateway of death we see life that carols on forever.

Jesus' presence had become an abiding reality. Thus he lives through the ages—as real to you and me as to those of twenty centuries ago. Still we may go to him for guidance and inspiration; still we may find life, rich and full and pure as we travel the road with him.

—Martha Denison

THIRD SUNDAY: *"We Would See Jesus in the Radiance of His Personality"*

PICTURE: "Light of the World," Hunt

Brief Appreciation

The beauty of this picture lies in its exquisite coloring and its tremendously significant symbolism. We view a world of beauty—the majestic handiwork of our Creator Father. Nature is gowned in glorious robe with gay hued flowers, a wealth of luscious fruit, star-studded sky touched with the faint pink rays of dawn. The creation of God is Beauty, but the creation of man mars the splendor. A weather-beaten building with rusty hinges on the visible door is man's contribution. The door is tightly closed and fastened from inside. With our inner eye we see behind the door a room all dark and barren. No windows there let in the light, no windows allow one to look out to the wonder of Beauty. Outside stands Jesus. "The Light of the World"—a figure of purity and strength with sadness in his eyes and patience in his bearing. On his head there is a crown of thorns for he has suffered—but a miracle has happened and the thorn twig blossoms into life "a healing for the nations." There is also a crown of gold for he is really a king.

He has traveled by night in order that he might reach the closed door before dawn. Then if the occupant answers his knock, he may open in time to see the loveliness of breaking day. But constantly he knocks and longingly he waits in vain. He will not turn away for his love is everlasting and his faith undying.

The heart inside hears the gentle tapping but he knows not what lies outside and beyond. He is sure of his bare dark room, and nothing more. To fare forth means danger, hardship, suffering. 'Tis true—but it also means beauty, love, and the friendship of the Master.

"Behold, I stand at the door and knock." Will you adventure forth with me into life abundant?

—Martha Denison

FOURTH SUNDAY: *"We Would See Jesus in the Universality of His Ministry"*

PICTURE: "The Hope of the World," Copping

Brief Interpretation

Someone has told us a very interesting story of an artist and his experience in painting a wonderful picture. A great idea had gripped his soul. Day after day he painted, until he made what he knew was the very best picture he had ever painted. And he loved every inch of that canvas on which his best work was represented: for there was Jesus, and all around him the dearest, loveliest, happiest children anyone had ever seen.

"What a beautiful picture! My hand is still not able to do all that my mind sees and my heart feels, but I like it. I'll go to bed and sleep."

The artist went to sleep, still very happy over the finished picture in the studio. But in the middle of the night he was quite sure he heard a noise. He got up and hurried to his studio. There was a stranger with his thumb through the palette, and actually painting on the artist's picture. He was painting one child black, another yellow, another brown—why he actually was using all colors!

"Stop! Stop! you are ruining my picture. Look what you have done already!"

The stranger turned calmly, saying, "When I came in the room I saw that you had spoiled it yourself, so I am making it right. You had five colors left on your palette, why did you use only one color for the faces of the little children? Who told you their faces were all white?"

The artist looked surprised as he tried to think: "Why, no one ever told me, Sir, but I always thought of it that way!"

The Stranger turned calmly, saying, "When of course, you see how wrong you were. I have simply used these other colors and made some of the faces yellow and some brown and some black, for these little ones have come from many lands.

The artist awoke suddenly and rushed into the studio, and there stood his picture—and all the faces were white. Then he knew he had had a dream. A new vision gripped him now, and with his palette in hand, he took his brush with a new calmness and a new inspiration. One child he painted black, another brown, another yellow. Then he stood back to look at the new picture in all its truth and reality. Just then he asked himself the question: "Who was the stranger I met in the studio in my dream?" Very quietly the answer came: "It must have been the Master himself." Looking at the picture he saw the vision of a new world, one he had never seen before, even in his imagination. What happy eager children they are! All of them, God's children. My brothers and sisters, and with them my Lord.

—Adapted from
"How the Artist Forgot Four Colors"
By Margaret T. Applegarth. By permission, Board of Publication, Reformed Church in America.

Hymns

"We Would See Jesus"
"Fairest Lord Jesus"
"Dear Lord and Father of Mankind"
"Jesus Calls Us, O'er the Tumult"
"I Would Be True"
"Dare to Be Brave, Dare to Be True"
"Hark! the Voice of Jesus Calling"
"From Greenland's Icy Mountains"
"The Whole Wide World for Jesus"

Scripture

A number of instances in the life of Christ and many of his teachings may be selected from the Scriptures for use in connection with these pictures.

Poems

"O God, Thy World is Sweet with Prayer"
"O God, thy world is sweet with prayer;
The breath of Christ is in the air;
We rise on thy free Spirit's wings,
And every thought within us sings.

"Thou art our Morning and our Sun,
Our work is glad, in thee begun,
Our footworn path is fresh with dew,
For thou greatest all things new.

"O God, within us and above
Close to us in the Christ we love,
Through him, our only guide and way,
May heavenly life be ours today!"
Larcom

"We Would See Jesus," *Hymnal for American Youth*, No. 95

"Share the Road with Me"
Come, share the road with Me, My own,
I'll share your joys and sorrows.
And hand in hand we'll seek the throne
And God's great glad tomorrows.

Come, share the road with me, My own,
And when the black clouds gather—
I'll share thy load with thee, My son,
And we'll press on together.

And as we go we'll share also
With all who travel on it,
For all who share the road with me
Must share with all upon it.

So make we all one company,
Love's golden cord our tether,
And, come what may, we'll climb the way
Together–aye together!
From *"Gentlemen—The King"* by John Oxenham. Copyright The Pilgrim Press. Used by permission.

"God Keep a Clean Wind Blowing"
God keep a clean wind blowing
through my heart night and day;
Cleanse it with sunlight—
let the silver rain wash away
Cobwebs—and the smothering dust
that years leave, I pray.
God keep a clean wind blowing
through my heart; wind from far
Green pastures—and from shaded
pools where still waters are;
Winds from far spaces out beyond
the first twilight star.
Bitterness can have no place in me,
nor grief stay—
When the winds of God rush through
and sweep them away.
God keep a clean wind blowing
through my heart night and day.
—Grace Noll Crowell,
Courtesy *Good Housekeeping*

Stories

Rufus Jones tells a story of a little girl and her father who were standing before the picture 'The Light of the World" by Holman Hunt. "How long has he been standing there at the door?" asked the little girl. "I don't know," answered the father. "He must have been standing there a long time, for look at the weeds growing in front of the door." "Yes, I suppose he has been there a good while," answered the father. "Why doesn't he go away?" asked the little girl. "I suppose he will continue to knock until someone answers—that is the way he does," spoke the father. "Well, what I would like to know," continued the girl, "is why they do not answer his knock—do you suppose they are not at home?" There was a moment of silence as both stood looking at the picture. Then the little girl, looking up to her father, said with excited feeling, "Daddy, I know what is wrong, they are all down in the cellar."

"The Road of the Loving Heart," Annie Fellows Johnston.

"Jesus the Explorer," in *Manual for Training in Worship*, Hartshorne.

Responsive Reading

Leader: These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.
Assembly: This is my commandment, that ye love one another even as I have loved you.
Leader: Greater love hath no man than this, that a man lay down his life for his friends.
Assembly: Ye are my friends, if you do the things I command you.
Prayer: "Lord Jesus, by whose voice the fishermen were called to a better fishing, constrain us, we pray thee, by that same loving call, to follow thee to the saving of others. Thou hast indeed been calling us this great while as we listened indifferently and turned to our small tasks once more. But now we are longing for the same spirit that drew the fishermen straightway to thy side for service. Grant that we may be swift to answer thee and to take on the true spirit of thy ministry." Amen!–*Philip Howard*
Leader: "In Christ there is no East or West, In Him no South or North;"
Assembly: "But one great fellowship of Love throughout the whole wide earth."
Leader: "Join hands then, brothers of the faith, whate'er your race may be."
Assembly: "Who serves my Father as a Son is surely kin to me."
Leader: "In Christ now meet both East and West, In Him meet South and North;"
Assembly: "All Christly souls are one in Him, throughout the whole wide earth."

Other Suggestions

How One Group Tried to Learn More About Prayer

A number of young people in Birmingham, Alabama, decided with their leader that they wanted to learn more about prayer and its values. Here are the questions they raised and which they set themselves to solve as best they could.

What is the logic of prayer?
Will prayer change the course of human events.
How may we feel our relationship with God and is it mutual?
Is God a resource or a recourse?
What is God?
What does prayer consist of?
When and where can one come to a complete surrender?
How can church services reveal God and make life values real?
How can we experience God?
What can you become consecrated to?
What is prayer?
What part did meditation play in the life of Jesus?
What help do we get from the teachings of Jesus as to the method of prayer?
According to the teachings and life of Jesus, what are the values of prayer?
What are the reasons why people do not pray?
Some young people are afraid to pray because they think others will laugh at them, call them "goody-goody" and over religious.
Should one sacrifice one's ideals in order to be called a "good sport?"
Is youth justified in feeling equal in their own strength to any and all tasks?
Are there any things they cannot accomplish through their own strength and ability?
What should a person pray for?
How does prayer affect one's outlook on life?
What actually takes place when one prays?
What are the rules a person has to follow if he wishes satisfaction through prayer?
How can we learn to pray?
What can we do as individuals or as a group to improve our prayer life?
What part do symbolism, place, and posture play in prayer?
What are the values of devotional readings?
Some things prayer is not—just saying words; getting something by a magic formula; begging God until we make him change his mind; breaking any law; a method of avoiding consequences.

Creative Friendships

The period between Easter and May 19 was set aside by the Committee on Crusade with Christ, as the time for special emphasis on creative friendships.

There are many things that an individual or a group may be led to do. Here are some activities which we have recently heard of:

A boy in Denver went home from a summer camp, challenged with the appeal to share the ideals of the Christian way of living with the boys in his school. It is reported by good authority that some forty boys started to Sunday school through his influence.

In the middle of January, the Epworth League, B. Y. P. U., Christian Endeavor, the Y. M. C. A., and Y. W. C. A., and the Young People's Departments of the Sunday schools in the City of Birmingham, all went together and put on a conference, using the theme "Adventuring with Christ." Four hundred young people, representing the different churches of the city, came together for two days of wonderful fellowship and real friendship, not only with each other but with Christ. One of their "findings" was, "The time has come when the Christian youth of Birmingham must join in the bonds of Christian friendship to make our city Christian."

A boys' class in Dayton, Ohio, several years ago, made up of high school fellows, had been studying the Golden Rule for several Sundays. Then the president remarked that since they had been studying this for a number of Sundays, it was about time they began practicing it. "Do you know, fellows, that over 1,800 boys were in the Juvenile Court in this city last year for one kind of crime or another?" "I move that we have a party and invite twenty-five of these boys as our friends," said the young man who was president. The names of twenty-five boys and their addresses were secured and the boys were visited personally by members of this class. Eighteen accepted the invitation and were present at a wonderful party. We have it from good authority that six of those boys are now active in the young people's department of the church and also members of the church.

SHARE YOUR IDEA!
The editors are eager to make this space just as valuable as possible. Something in your group program has been great; everybody thought it was fine; write it up briefly but clearly and send it to us.

Definite Departmental Suggestions

Last month we shared the suggestions of three leaders concerning plans for their respective departments in March. They are with us again this month with their help for April and we appreciate it. Leaders of youth should read all three articles as there are valuable suggestions in each.

The Intermediate Department and Its Program for April

Harry C. Kuhnert*

The weeks preceding Easter are always brim full with vital activity and our average adolescent acquires the idea that the church is really alive and doing things. Church membership has been urged and the spiritual life of the church has been greatly stimulated. Unfortunately, following this strenuous season, there is a decided let-down in the activities of the church and the church school. Immediately we ask ourselves, "What can we do in the intermediate department to keep the spiritual atmosphere as rich and stimulating for our eager adolescents as it was before Easter?"

Our most anxious care will be for those who have just united with the church. Truly it would be a mistake to stop the pastor's class just because the boys and girls have become church members. Now is the time to make their membership a vital thing in their lives. The act of uniting with the church was a serious event in the life of that boy or girl, for they tend to take things seriously, and when once a task is taken up, they desire to delve deeply into it until it has become a part of their daily living. This has been one of the foremost steps of their lives. What will the church contribute to them, and how will it affect their daily living?

And so we plan to organize a *Service Club*, one that will have a real place in the life of the church. Through this Club our church will be able to present all sides of its activities and ideals to these young people. The leader will keep these new church members together for several weeks and they will make a study of "What we expect from the Church" and also, "What the Church may rightly expect from us." We are looking forward toward this class discussion with great anticipation, fully aware that some of the findings are apt to be very trite—while some are apt to be startling—but feeling assured that at its close our young people will be "thinking straight" on the subject of the privileges and the responsibilities of church members, but better still, they will have decided for themselves the place of the church in the community life and its attitude toward all matters of the daily living of its members.

Our second intermediate project for the month of April will be in the field of worship. We so often forget that the officers and teachers of the church school give of their time and energy without any compensation, and often without even a word of appreciation. The third Sunday of the month has been set aside as "Appreciation Sunday." The leader who may be the pastor, will ask each class to select one of their number as its representative. Those chosen will be asked to meet some time during the week, when the

---

*Director of Religious Education, Grand Avenue Congregational Church, Milwaukee, Wisconsin.

leader will explain the object of the service. The whole service will be carefully planned, and the special responsibilities assigned so that each member of the group will participate. A presiding officer will be appointed, someone will have charge of the responsive reading, another will prepare the prayer, and several will prepare talks of "Appreciation" for the services of their teachers and officers. At the close of the worship hour these class representatives will "carry on" taking charge of their classes during the class period, leading the discussion of the day, and in general, carrying responsibility for the services of the day in such a way that all who see and hear may know for a truth that "some seed hath fallen on good soil."

What Seniors May Do in April

C. H. Currie*

Easter, usually the high point of the year in religious devotion, is just past. The spiritual dynamic resulting from our pre-Easter efforts needs application in concrete conduct situations. An area of life that demands real spiritual power and purpose, and one that is appropriate to this time when spring is stirring up strong urges in the bodies and spirits of our young people, is that of sex and social relationships. The evening meetings of the group may well deal with this area of life, as may some of the weekday activities or the class sessions.

The worship services are built around four pictures. The first picture, "Christ and the Fishermen," might be supplemented by the little play, "Abandoned Nets" found in *The Kit*, No. 15, page 23. (See note at end of article.) Excellent interpretations of this picture and "The Light of the World" are found in Bailey's book, *The Gospel in Art*. The latter picture especially needs a careful interpretation to make it most valuable. It would be fine if each pupil could have a reproduction of both these pictures given him. The Perry Pictures Company, Malden, Massachusetts, sell these in the 5½ x 8 size for two cents each.

An excellent series of topics on social relationships is that suggested for use by the Epworth Leagues of the Methodist Episcopal Church for the month of April, called "Making Our Friendships Christian." Helpful material for their treatment will be found in the *Epworth Herald*, published weekly at 740 Rush St., Chicago. Thoughts from the morning themes may be applied in using them. Here are the topics with some suggestions:

April 7—"The Christian in Social Life," dealing with recreation, amusements, and social good times. See *Kit* No. 7 for a report on the leisure time choices of 651 young people, also the score card in *Kit* No. 6. A very valuable discussion called "Modern Dancing and Church Recreation" is also published by the Church Recreation Service.

April 14—"Comradeships between Young Men and Young Women." If you have the right couple, let the husband talk to the girls on "The kind of a girl a boy likes," and the wife to the boys on "The kind of a boy a girl likes;" then let them change about for the discussion of these talks. Too much discussion when boys and girls are together is not likely to be profitable. A straight talk is better when both are present. Using the morning theme, "The Walk to Emmaus," bring out the idea that when a boy and a girl both recognize Jesus as their friend, their own comradeship is sure to be fine and wholesome.

April 21—"Enriching Our Comradeships," suggests taking a constructive approach through activities like dramatics, hikes, athletics, music, a Book-a-month Club, discussion reading groups, etc., that lift the relationships above that of mere physical intimacies. Plan some weekday activities that do enrich comradeships.

April 28—"The Basis for a Life Comradeship." The pastor or some very capable person should give a straightforward talk, suggesting health, Christian character, and a knowledge of the art of home making as a basis, and drawing on the morning theme that Christ is the hope of the world in this matter of life comradeships. Excellent material for this will be found in Herbert Gray's book, *Men, Women, and God* (Association Press), or in Ernest Grove's book, *The Marriage Crisis* (Longmans, Green & Co). More help on this whole problem is found in "Companionship" published by Church Recreation Service.

Personal conferences with boys and girls by the teachers, or adult adviser, or pastor, on this whole area of life ought to be made possible. Many young people have problems and questions that will not be mentioned in a group. Books could be loaned them, such as *What Every Boy and Girl Should Know* by Margaret Sanger, *The Way Life Begins* by Cady and *Love in the Making* by Newell Edson (the last two are published by the American Social Hygiene Association) and *A Boy and His Girl Friends* by Robinson (Association Press).

Outdoor activities can usually begin in April. Try a hike, such as a Hobo Hike described in *Kits* No. 7, page 28, and No. 15, page 13, or a Seven Wonders of the World Hike in *Kit* No. 7, page 28, or perhaps on a Sunday morning a Sunrise Hike with a devotional service, as described in *Kit* No. 7, page 29. If an indoors affair is desired, use an April Fool Party as suggested in *Kit* No. 6, page 19, or in *Kit* No. 2. Preparations for the church baseball team should be started too.

Note.—All copies of the *Kit* mentioned above are published by the Church Recreation Service, 510 Wellington Ave., Chicago.

*Director of Religious Education, Grace M. E. Church, Dayton, Ohio

Our Young People's Association and Its Plans for April

H. E. Wornom*

In the February, 1929, number of the *International Journal*, I briefly described the Young People's Association at Central Church in Worcester, Massachusetts, and pointed out that the running of the "Open House" is the major interest at Central for its young people.

A four-hour program with attendance ranging from two to three hundred persons every Sunday calls for many workers and considerable organization. Outside of the advisory and coordinating help of the director of religious education and his wife, the young people of the Association are wholly responsible for planning and executing the entire program. Also they raise practically all of their budget of fifteen hundred dollars.

There is a council of fifty-two members, composed of all the standing committees of the Association, which meets at least three times a year to make general plans and to determine the policies of the Association. One of these meetings is a week-end house party held early in September, when there are inspirational periods, athletic, and social events as well as several business sessions.

There is an executive committee of the council composed of the Association's officers and of the chairmen of all standing committees, which meets once a month to carry on the business of the Association. The standing committees are: program, music, social service and missions, promotion and membership, two social committees, two supper committees, a Sunday evening hospitality and entertainment committee, and a finance committee.

For the month of April the features for the Sunday evening forum hours as announced by the program committee are as follows: On April 7 there will be a debate or discussion led by two or more of the members on some theme of timely interest to the Association. On April 14 there will be an address by Rev. D. Brewer Eddy of the American Board on "The What and Why of Foreign Missions," and on April 28, Mr. Stanley High, Associate Editor of the *Christian Herald* will address the Association on "Today's Youth and Tomorrow's World."

On April 21, Dr. Edith Hale Swift of the American Social Hygiene Association, will visit "Open House" to begin a three-day program of education in sex relationships. At five o'clock on this date she will meet for discussion with a selected group of our young women; at six-thirty o'clock she will give a lecture before the forum of the whole Association on "Love, Courtship, and Marriage," and at eight o'clock she will meet for a discussion with a selected group of young men. On Monday and Tuesday following, she will meet again with these same groups to continue discussions with them about the problems of wholesome relationships between men and women.

There are several classes which meet before the forum hour. Of special interest for April is the plan to have a course for the leaders of the organization led by the director or religious education on "The Psychology and Methods of Leadership" which will use the Association as its laboratory and its problems and those of its leaders as materials for the course.

A social for the entire Association is scheduled for April 12, and on April 19, the Dramatic Club of the Association will present a three act play. The purpose of both of these events is to provide wholesome recreation and entertainment. Through the play the aim is to develop in the players dramatic appreciation and confidence and poise in self expression, rather than to make money for the Association.

*Director of Religious Education, Central Congregational Church, Worcester, Massachusetts.

Game Boards and Recreational Equipment

Every church should have some equipment of a permanent nature, to fill the "What-shall-we-play" gap, or for occasional use in the planned programs. In a book entitled *Fellowship Frolics*, written by Orrin P. Schroerluke, and published by the Evangelical League, 2013 St. Louis Ave., St. Louis, Missouri, there is a chapter entitled "Game Boards and Equipment." This chapter is so written and illustrated that young people can construct the following with little cost and effort: Bean Bag Board, Dart Baseball, "Do-Do" Board, Indoor Baseball, and Shuffle Board. The book sells for the small sum of fifty cents. Give your young people something to do and ways of having lots of fun.

A World Fellowship Book Shelf

The Student Volunteer Movement, 419 Fourth Ave., New York City, has compiled a remarkable list of books dealing with one phase or other of Christian World Missions. The books are listed under such topics as, "Christianity and Other Religions," "The Bible and Missions," "Prayer," "Life Work Guidance," "The Missionary," "Plays and Pageants," "Race Relations," and under such countries as Africa, China, India, Japan, Latin-America, Moslem, World, Pacific Island, et cetera.

This compilation, published in a pamphlet, is available for the asking. Send for your copy today.

Looking Forward to the Summer

Several years ago a leader undertook to lead the young people of a certain church into the joy of creating and directing many of the experiences in their own program. Up until that time, most of their experiences were planned by older people. They were simply observers on the side lines. Many times the young people had complained because of no opportunity to do things themselves. But when this leader opened the way for that opportunity, this group of young people had neither the group consciousness, the desire, nor the ability to work out their own programs and to administer them. Things had always been done for them—they knew not how to do things for themselves. How could this leader create a group consciousness? *How could he help these young people to want to do things for themselves and find joy in it?* How could he lead them to take an active interest in the whole church enterprise? How could he teach them the joy and privilege and beauty of worship? With a number of young people from wealthy homes, and a number from very poor ones, how could he get his young people to play creatively together?

For two years he used every technique and instrument available to answer some of these questions. Then one day he decided to select eight of his best young people and send them away to a summer camp. After much effort, he was able to get the church to underwrite part of this expense, the young people themselves paying a part. These young people went off to spend two weeks in a summer camp with a large group of young people from many other churches, where with common purposes and similar interests, they might find God and life at its fullest. The leader says:

"The eight young people returned to their group and did, in one year's time, what I could not have done in many years. At Camp they learned not only how to appreciate worship, but how to lead others in worship. They learned not only how to play creatively with young people, but found methods and means of teaching other young people how to play and to have creative times together. More than that, they caught the meaning of the Christian life and its challenges as I could never have shared with them."

Here is a story of the growth and development of one young people's program in a church which has been a joy and satisfaction to its pastor and its other leaders. Now is the time to look forward to summer camps and conferences. Select some of your young people, sell the idea to them, lead the group as a whole to set aside a budget that will help some of their number to go, and then see that they land in camp.

Information may be secured as to cost and dates of the International Older Boys' and Girls' Camp Conferences, and also your state and denominational camp conferences, either from your state or denomination office, or from the International Council of Religious Education, 1516 Mallers Building, Chicago, Illinois.

ADULT DEPARTMENT PROGRAMS FOR APRIL

By Myron C. Settle

Many adult classes and departments require only a comparatively short service of worship, say five to ten minutes, although most will probably demand a longer program. The materials that follow may be used to construct a twenty minute or twenty-five minute service of worship, or selections may be made from them to occupy only ten minutes or less, depending on the need of the group.

It would seem that elaborate programs of worship for adult departments or classes are somewhat uncalled for in view of the church service of worship, to which all loyal adult Bible class members will attend. Some adult leaders are omitting the department service of worship and are finding department needs met in the church worship service. In such cases added obligation rests upon those responsible for the latter to devote much careful thought to making this service a means of spiritual uplift and a source of spiritual satisfaction.

No attempt is made here to set down in any sequence the suggested materials from which a leader might choose for his program. To do so would be no compliment to the intelligence of the leader. Besides it is a good deal better program if "custom-built" and more likely to "fit" if the leader make it than if the writer of this should attempt to do so.

Nevertheless there are certain well-defined orders that the maker of programs would do well to follow. There is not room to discuss these here. The following should prove helpful in the study of making worship sequences, *Modern Worship* by Vogt, Yale University Press, 1927.

A good order to follow is:

PRELUDE: (Instrumental or hymnal.)

CALL TO WORSHIP: (or "Opening Sentences")

HYMN OF WORSHIP

PRAYER: (Voicing thanksgiving, praise, confession, etc.)

SCRIPTURE

RESPONSIVE READINGS, or

LITANY: (A responsive form of prayer.)

QUOTATION, STORY, PICTURE TALK, HYMN-INTERPRETATION, READINGS, PRAYER: (Voicing the aspirations growing out of the worship service.)

PRAYER SONG OR RESPONSE

With the theme, "The Bible," in mind the following elements of a program are offered, to be combined as the leader may see fit, using few or many of the items, to make a varied program for the five Sundays of the month:

Responsive Readings

"WHAT THE BIBLE SAYS OF ITSELF"

Leader: All Scripture is given by inspiration of God.
Group: And is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
Leader: Search the Scriptures.
Group: For in them ye think ye have eternal life, and they are they that testify of me.
Leader: Faith cometh by hearing.
Group: And hearing by the Word of God.
Leader: The Word of God is quick and powerful and sharper than any two-edged sword.
Group: It is a discerner of the thoughts and intents of the heart.
Leader: Be ye doers of the Word.
Group: And not hearers only.
Leader: Blessed are they that keep his testimonies.
Group: That seek him with the whole heart.
Leader: Thy Word have I hid in my heart.
Group: That I might not sin against thee.
Leader: Wherewithal shall a young man cleanse his way?
Group: By taking heed thereto according to thy Word.

"WHAT SOME GREAT MEN HAVE SAID OF THE BIBLE"

Benjamin Franklin
Leader: A Bible and a newspaper in every home, and a good school in every district, all studied and appreciated as they merit. . . .
Group: Are the principal supports of virtue, morality, and civil liberty.

John Milton
Leader: There are no songs comparable to the songs of Zion;
Group: No orations equal to those of the Prophets.

William E. Gladstone
Leader: I have served my country faithfully because I have served my God so faithfully.
Group: There is nothing that makes a man brave and patriotic and faithful like a constant study of this old Book.

General Grant
Leader: To the influence of this Bible we are indebted for all the progress we have ever made,
Group: And to it we must look as our sure guide in the future.

Theodore Roosevelt
Leader: If a man is not familiar with the Bible
Group: He has suffered a loss which he had better make all possible haste to correct.

Woodrow Wilson
Leader: Every time I open the Bible some old text that I have read a score of times suddenly beams with a new meaning.
Group: No great nation can survive its own temptations and follies that does not indoctrinate its children in the Word of God.

Litany

"THANKSGIVING FOR THE BIBLE AND ITS MAKERS"

O God, for the Bible which reveals thyself to mankind
WE THANK THEE, OUR FATHER.

For the ancient worthies who wrote of thee in the Book
WE THANK THEE, OUR FATHER.

For their rugged characters and clear spiritual visions
WE THANK THEE, OUR FATHER.

For their faithfulness to thee, the only true God,
WE THANK THEE, OUR FATHER.

For the men who preserved the stories of their experience of thee,
WE THANK THEE, OUR FATHER.

For the prophets and seers of old who sought to reveal thy righteous character to mankind,
WE THANK THEE, OUR FATHER.

For the matchless words of Jesus, thy Son, our Saviour,
WE THANK THEE, OUR FATHER.

For the disciples who preserved the words of Jesus
WE THANK THEE, OUR FATHER.

For the scribes who, after Jesus' time, labored long and painfully to multiply copies of thy Book,
WE THANK THEE, OUR FATHER.

For the inventors who made rapid production of thy Book possible,
WE THANK THEE, OUR FATHER.

For the translators who risked their lives that the people might have thy Word in their own language,
WE THANK THEE, OUR FATHER.

For Wycliffe, Tyndale, and Coverdale, who gave to the English-speaking world the Bible in their own tongue, at great personal risk and sacrifice,
WE THANK THEE, OUR FATHER.

For the great presses that today produce the Bible in hundreds of different languages,
WE THANK THEE, OUR FATHER.

For the Christian men who, by their gifts, make possible these presses,
WE THANK THEE, OUR FATHER.

For the many thousands of churches in which thy Word is preached in every clime,
WE THANK THEE, OUR FATHER.

For the many thousands of faithful preachers and missionaries of thy Word,
WE THANK THEE, OUR FATHER.

For the host of men and women in the world who have heard and received thy Word in good and honest hearts and have gone forth to do it,
WE THANK THEE, OUR FATHER.

Pledge of Allegiance to the Bible

(Bible is held forward by leader, open, upon his extended hand; people, stand, with right arm extended toward it, palm up.)

"I pledge allegiance to the Word of God, and to the Way of Life for which it stands, the Jesus Way, leading to the love and service of all mankind."

Hymns

"Lamp of Our Feet"
"Holy Bible, Book Divine"
"O Word of God Incarnate"
"Thy Word is Like a Garden, Lord"
"Sing Them Over Again to Me"
"Break Thou The Bread of Life"

Special Readings, Stories, Quotations

Miller, Park Hays: *Our Reasonable Faith*
(Westminster Press, Philadelphia, 1922)
Chapter I: "Christianity and The Book"
Chapter II: "The Bible a Living Book"
Chapter III: "The Bible A Unique Book"
(Short, spirit-nourishing. The 3 chapters occupy only 13 pages.)
"The Story of the Discovery of The Codex Sinaiticus," pp. 43, 44.
"Our English Bible," Chapter 6, p. 45 ff.

Price, Warwick James: *The One Book*
(John C. Winston Co., Chicago, Philadelphia, Toronto, 1928)
Chapter XIII: "The Bible in Literature"
Chapter XIV: "The Bible in History."
(Two most inspiring and revealing chapters. Cover 35 pages)

Pamphlet: *Why I Believe in the Bible*
(John M. Powis Smith. Copies may be had at 3c each or $2.00 per hundred from American Institute of Sacred Literature, Hyde Park, Chicago, Ill.)
A modern scholar's testimony to a living faith in the Book.

Properties

A table (draped somewhat altar-like); the Bible (large, open at Matt. 5) lying beside a golden cross (can be made of wood, 2 in. wide by 1 in. thick, 15 in. high, cross 10 in. wide, set in block 6 in. square by 2 in. thick; all gold-bronzed); two candles, one on each side of cross.

Exhibit

(Where possible) of cherished Bibles, early examples of printed Bibles, Moody's Bible, etc.
(Persons living in vicinity of Boston and New York might secure the loan of valuable Bibles from church headquarters.)

Certain parts of above suggested material could be mimeographed and used during all the Sundays of the month, if desired, as, for example, the Responses and the Litany. Other hymns will be found by searching.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price-lists.
GEORGE W. NOBLE, *Publisher*
Dept. No. 2T, Monon Bldg. Chicago, Ill.

APRIL PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By E. P. Westphal**

If your school is not yet accustomed to look for a "call to worship" which may be used from the blackboard or large cardboard sheet, try the plan out during this month. We shall also want attractively printed, with crayon or brush, two or more large cards, of such size that all may read them from their seats. Perhaps, in those schools where it is not practicable to have a printed or mimeographed program, some have learned to follow a program written or printed on a large sheet or on a blackboard. Any school will quickly adapt itself to such a procedure which greatly helps to make the service smooth, and with a minimum amount of announcement by the leader.

Last month we centered our worship about the Last Week of our Lord, coming up through the Easter Sunday. No doubt in every church a number at the Easter time, gave public expression to their Christian faith and united with the church. Many who did not take these steps were thinking about it and under the right kind of leadership may be helped to give expression to their faith too. Many of those who united with the church were of the younger group. With all these things in mind we are suggesting that this month we center our services of worship about the outstanding facts of our Christian faith, seeking to make clear and vital at least four of the fundamental things in our life and experience. These objectives are well stated in a statement of "Aim," put out by the International Council of Religious Education. We would suggest that this "Aim" be printed on a large sheet and used in the services during the month. It might be mimeographed and pasted on the flyleaf of the hymnbook. Here it is:

> The aim of religious education from the viewpoint of the evangelical denominations is: complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with him, personal acceptance of Christ as Savior and his way of life, and, membership in a Christian church; the Christian motive in making all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

Each service is planned to emphasize one of the main points in this statement. Use several persons in carrying out the program each week. Remember that these services are only to be suggestive and will no doubt need to be changed to meet your own situation.†

First Sunday: Faith in God

INSTRUMENTAL PRELUDE:‡ "O Rest in the Lord" by Mendelssohn; or "Come Unto Me Ye Weary" by Handel (127); leading into the familiar notes of the—

DOXOLOGY (*standing*): Sung without announcement

CALL TO WORSHIP:

Leader: I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

In Unison: O come, let us worship and bow down, let us kneel before the Lord our maker. For he is our God: and we are the people of his pasture and the sheep of his hand.

HYMN: "Faith of Our Fathers" (269)

THE APOSTLE'S CREED: *Unison*

COMMUNION AND MEDITATION (*seated*):

Leader: This should be a time of quiet thoughtfulness with our hearts open toward God, every thought centered upon him and the warmth and light of his love. God is all around us and within us; we have our life because of him; in his helpful presence with buoyant faith we can do all things.

Musical Response (*choir or instrument, very softly*): Chorus of "Day is Dying in the West" (17)

Brief Prayer: (By a carefully selected person who is able to express the joy of the group for the vital faith of our fathers, in whose faith it is our privilege to share, that we may pass that faith to others.)

SCRIPTURE READING: Acts 17:22-29; Mark 11:22

HYMN: "Far Out on the Desolate Billow" (62)
"O Thou in All Thy Might So Far" (Tune: Serenity)

TALK: Link the month with the one passed, as suggested in the introductory paragraph. Here the "Aim" might well be read in unison from the board or sheet. Purpose of this service is to help make vivid the fact of God and to prove a challenge to vital faith in him.

Those who have been using Uniform Lessons will find one in last quarter on "God." Suggestions for a talk may come from the thought provoking article in *McCall's Magazine* for February, the first article in a series on "Adventures in Religion," by Basil King. This one is called "What Is Religion?"

Millet's "The Angelus" might be useful as the basis of a talk on "The Place of God in Life." A brief story of the picture may easily be secured. One appears in *Manual of Worship for Superintendents of Junior Work* page 35. (Published by the Department of Church Schools, Board of Education, Methodist Episcopal Church.) In connection with this same service is a suggestive story by Hazel Orton, "Father and Son."

HYMN: "Joyful, Joyful We Adore Thee" (47)
"God of the Earth, the Sky, the Sea" (58)

MOMENT OF QUIET: Instrument or choir softly using the "Holy, Holy, Holy" used above (17)

DISMISSAL TO CLASSES: "The Lord Is My Shepherd" (61)

Second Sunday: Personal Commitment to Christ §

If it is possible, secure a copy of Zimmerman's picture "Christ and the Fishermen." In addition to using the "Aim" have another sheet on which is attractively printed, so that all may read it, the following verse by Emily Tolman:

> Couldst thou in vision see
> Thyself the man God meant,
> Thou nevermore wouldst be
> The man thou are—content.

PRELUDE: "Largo," Handel, or "Father, O Hear Us" by Handel

CALL TO WORSHIP (*in unison, standing at signal*):

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1

HYMN: "Stand Up, Stand Up for Jesus" (202) "Jesus Calls Us" (128)

THE THEME INTRODUCED:

> A brief word linking this service with the month and especially the experience of committal of those who at Easter time united with the church as an expression of allegiance to Jesus Christ. Reading in unison of the "Aim." The purpose of this particular service is to commit ourselves anew, or for the first time, to Jesus Christ. Handel, the great composer, whose music was played in our prelude this morning once wrote the story of the life of Jesus in music. He called this composition "The Messiah." It has many especially beautiful parts, but one of the most gripping is the solo which tells how Jesus calls people to follow him, beginning with the words "Come Unto Me." The music is very sweet and soft and makes one think of the Saviour as he called men to follow him. Our pianist will now play this beautiful piece of music for us.

MUSIC: "Come Unto Me" from "The Messiah" (127)

SCRIPTURE READING: What Jesus Said About Those Who Follow Him: John 15:8–16

TALK: Zimmerman's picture, "Jesus and the Fishermen," may well be used here.

> Here are James and John eagerly listening to the call of Jesus. How earnest they are, for they fully understand what Jesus is saying to them. Notice in contrast the face of Zebedee, the father. He seems to find it hard to understand and appreciate what his ears hear. See the look in the face of the Master as he looks so eagerly into his eyes, his hands upon the hardened hands of the man who seems not to understand the meaning of the call. Now, hear what happened. (At this point have a member of the school read Mark 1:19–20 while the instrument plays so softly that it can hardly be heard "Jesus Calls Us" [128] during the reading of the passage.)
>
> Surely, our hearts go out to Jesus as our Saviour and King and we will follow him, pledging anew our loyalty and allegiance. Let us all now turn to a hymn which may become our answer to Jesus' call to each of us, hymn 131, "Just as I Am, Thine Own to Be." Let us read to ourselves the *first verse* (give them time to read it). Let us make this hymn the real expression of our hearts.
>
> Now read the *second verse* thinking of how Jesus calls "Come, follow me" to those of us who are younger, as well as the older ones. It is easier for us to commit ourselves to him when we are young and our lives are before us. James and John, young men that they were, left the boats, the hired servants, and their father Zebedee. They followed, he remained with the boats. (Read.)
>
> If we follow him, what kind of lives will we lead?
>
> Read the *third verse* for the answer to the question.
>
> Now, let us read the *last verse* in unison; then let us sing the entire hymn.

HYMN: "Just As I Am, Thine Own to Be" (131)

CLOSING PRAYER: May be a period of silent prayer, each committing himself silently to Christ.

DISMISSAL: Instrument playing "Lead On, O King Eternal" (188)
"Take My Life and Let It Be" (166)

---

*Director of Religious Education, Nebraska and Iowa Synods, Presbyterian Board of Christian Education, Omaha, Nebraska.

†The hymns, for instance, are by no means the only appropriate ones for use in the places where they are suggested. By looking in the hymn book under the sections dealing with the themes for each week many other hymns will be found.

Hymn numbers given refer to *Hymnal for American Youth*.

‡The preludes suggested will be found in any standard collection of popular classical pieces or in collections in such manuals of worship as:

Worship for Youth, Stacy, Powell & White, Cincinnati; *Hymnal for Young People*, Littlefield-Slattery, A. S. Barnes & Co., New York; *Church School Hymnal for Youth*, Presbyterian Board of Publication, Philadelphia; *Junior Church School Hymnal*, Presbyterian Board of Publication, Philadelphia.

In case these preludes are not available for any reason, use the hymns in line with the theme, or even those which will be later used in the service.

§See also suggested services for the second Sunday in January, International *Journal* for December, page 33. Also service for fourth Sunday in March in the *Journal* for February. Also pp. 52–56 in *Manual of Worship*, quoted in service preceding this one.

Third Sunday The Fellowship of the Church

PRELUDE: "Hark! the Vesper Bell Is Ringing"—Russian Air
"Pilgrims' Chorus" by Wagner.

OPENING HYMN: "I Love Thy Kingdom Lord" (275)—Without announcement aside from the playing through once by the instrument.

CALL TO WORSHIP:
Leader: The Lord is in his holy temple, let all the earth keep silence before him.
Response: Enter into his gates with thanksgiving, and into his courts with praise.
Unison: I was glad when they said unto me, Let us go into the house of the Lord.

MUSICAL INTERLUDE: "Blest Be the Tie that Binds" (277, Tune Dennis) Played through once.

READING IN UNISON: The "Aim"

SCRIPTURE READING: The Rock of Faith's Confession Upon which the Church is Built—Matt. 16:13-18

HYMN: "Glorious Things of Thee Are Spoken" (274) Verse 1

SCRIPTURE READING: Jesus' Command and Promise—Acts 1:4, 8

HYMN: Verse 2 of above hymn

SCRIPTURE READING: A Picture of the Early Church before Pentecost—Acts 1:12-14

HYMN: Verse 3 of above hymn

SCRIPTURE READING: Picture of the Early Church after Pentecost—Acts 2:42-47

READING (*By some one who can read especially well*): The Apostle Peter's Conception of the Church—1 Peter 2:5 followed by the reading of Manson's vision of the church in Charles Ryan Kennedy's *The Servant in The House*

> The Church I see in the future is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder.
>
> The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bulwarks, strong, impregnable; the faces of little children laugh out of every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. . . . Sometimes in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have climbed ahead.

TALK: "Our Glorious Fellowship" (Five minutes by the pastor); or two persons may give three-minute talks on "What the Church Means to Me," one an older and one a younger church member.

READING BY THE LEADER:
Thy way, O God, is in sanctuary. Psalm 77:13
I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. Ps. 84:10
Except the Lord build the house, they labor in vain that build it. Ps. 127:1
Other foundation can no man lay than that which is laid which is Christ Jesus. I Cor. 3:11

HYMN: "The Church's One Foundation" (272)

Fourth Sunday: Carrying Out the Great Commission ||

PRELUDE: "O Zion Haste" (Order Service page 66) and "O Come All Ye Faithful" (79)

INTRODUCING THE THEME:
Hymn: "Go Labor On, Spend and Be Spent." One verse sung by a hidden singer.
Reading of the Great Commission, Matt. 28:18-20. Reader hidden.
Hymn: "Jesus Calls Us" (128). One verse sung by hidden singer.

HYMN: "Hark the Voice of Jesus Calling" (211). Sung as a response to the introduction.

SCRIPTURE READING: Matt. 20:20-28

READING IN UNISON: The "Aim"

HYMN: "O Master Let Me Walk with Thee" (205)
"Take My Life and Let It Be" (166)

TALK:

> To lead the group to realize that being a Christian and a church member means to help do the work which Jesus left undone.¶ The world as a field for Christian service should be in mind.
>
> Some very stimulating suggestions may be found in Basil Mathews' report of the Jerusalem Conference, 1928, *Roads to the City of God.* A gripping challenge grows out of pages 20-22, especially.
>
> The somewhat familiar legend of Jesus and Gabriel talking together about the Master's unfinished work which he has committed to his followers, the apostles, is appropriate. The conversation closes with—
>
> Gabriel, "But suppose that Peter forgets, and John's love grows cold; suppose that James and John go back to their nets and the others fail and neglect the work thou hast given them to do?"
>
> Jesus, "I have no other plan. I'm counting on them."
>
> Let the talk lead naturally to the thought of the hymn—

HYMN (as a Processional): "Lead On O King Eternal" (188)

> Ask the group to turn to the hymn and read the verse through as it is played. While this is being played two class groups with whom arrangements have been made before, slip quietly from their places at the rear of the room into the hall. This group will sing the first verse from the ante room, the doors being opened as they sing, to give the effect of a swell. As they sing the second verse they march up the center in double file, led by a color bearer who carries the Christian Conquest Flag. People rise as procession moves from ante room, taking up song. Flag bearer stops at platform while files separate and spread out facing platform, upon which the flag is mounted, during the singing of the third stanza, which all sing, the color bearer speaks:
>
> "This flag is the Christian Conquest Flag, the banner of the Prince of Peace. It has no geographical restrictions; it stands for no one creed or denomination; it is the universal flag of the Kingdom of God.
>
> "Its pure white ground represents peace and purity; for this flag contains no symbol of warfare. Its upper field of blue, the color of the unclouded sky, stands for fidelity and truth. The emblem of the Red Cross symbolizes Christian sacrifice and service. Will you not, with us, unite your voices and your hearts as we pledge our allegiance to this flag and the Christ in whose name we go to carry out his Great Commission." He turns and faces the flag, hand upon his heart and leads the group in their—

SALUTE TO THE CHRISTIAN FLAG (*Hand on heart, standing*):
"I pledge allegiance to the Christian flag, and to the Saviour for whose Kingdom it stands, one brotherhood uniting all mankind in service and in love."

PRAYER: That each may do his share in bringing in the Kingdom and carrying out Christ's command to disciple all nations. (*Congregation seated for the prayer*)

HYMN: "Fling Out the Banner" (256)

|| Augustine Smith—*Hymnal for American Youth* has several services from which good material may be chosen for this particular theme.

¶ Materials suggested in the March Program in the February issue might be used in this service appropriately. This is especially true of the service for the fourth Sunday in March.

NEW GRADED LESSON MATERIALS

For Beginners

Completely revised Teachers' Quarterlies, in eight parts, covering two years, with adequate teaching suggestions but ample freedom for the initiative of children and teacher. Muriel White and Margaret Clemens, authors.

Price, 30 cents for each quarter

Beginners' Lesson Stories, for the child, with stories, songs, Scripture material and good pictures in color.

Price, 10 cents for each set

Beginners' Picture Sets, one for each of the eight parts of the course. These picture sets consist of:
Copies of masterpieces.
Child-life pictures by good artists—All in beautiful colors
Mounted on tan cardboard which adds to the artistic appearance of the pictures and makes them convenient for use.
Each set in a folder, indexed for filing.

Parts I to VIII, one dollar each

For Primary Grades

Entirely rewritten Teachers' Quarterlies upon the basis of the experiences and problems of children six, seven and eight years old. Teaching procedure that gives the inexperienced teacher the fuller help she needs and yet provides room for choice and originality on the part of the skillful teacher. Mrs. M. H. McArdle, author.

First year ready now, second year in October 1929.

Price, 30 cents for each quarter

Primary Lesson Stories for the children, a leaflet of stories in type and vocabulary the children can read, with beautiful pictures in color, songs and other materials.

Price, 10 cents per set

Picture Sets to be announced later

For Juniors

Rewritten units for the first year to be ready October 1929. Send for information.

CHRISTIAN BOARD OF PUBLICATION

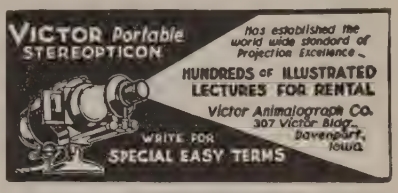
Beaumont & Pine, St. Louis, Mo.

Some Educational Facts

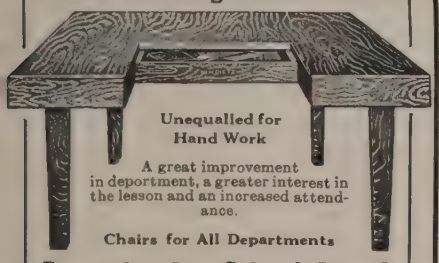
(*Continued from page 25*)

THIS is the kind of Christian religious education the Protestant denominations of America are promoting in cooperation. The International Council of Religious Education, through state and community units, is rendering a service, the value of which greatly exceeds the limited support and appreciation accorded it. With the increasing cooperation of the denominations and other agencies in the state, a more intensive work can be done without maintaining a very expensive central office. It is the purpose of the state council to discover local leadership and to distribute more responsibility to denominational leaders, county and city councils and churches. The state organization would welcome the appointment of state directors by the major denominations, also by county and city councils and churches. This is a better policy than trying to man the state office with an expensive force of professional workers. If the denominations and local organizations in cooperation will furnish more of the leadership, the result will be more intensive work and a more general interest and support. It will cost the denominations and local organizations more money but it is imperative if the church is to continue to meet the spiritual demands of today. If this is done in the true spirit of cooperation, increasing the force of the local work will strengthen instead of weaken the general program. I do not believe a city council or denomination has any right to assume that its program and leadership are sufficient and that it owes nothing to the general program as represented in the Council of Religious Education. It is out of the larger fellowship of all the denominations that our local programs come and through which we all learn the more effective methods of work.

In conclusion let us visualize our task and heed the call of God now so urgent. We must think in terms of cooperation strong enough to free us from bondage to all useless organization or creedal legislation and hold us together in the bonds of a greater brotherhood. We must learn to love and teach not under the legal coercion of some super-organization, but under the irresistible authority of Christ working in us to do his good will. We must have a program big enough and leaders with Christian statesmanship enough to make the teachings of Christ the Master of this age of science and industry.



Dietz Folding Class Table



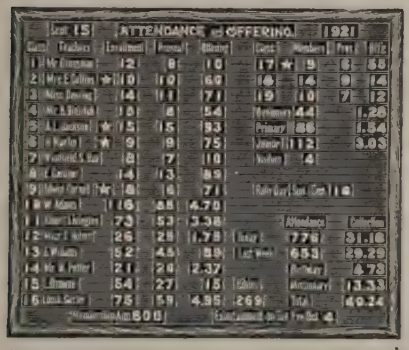
Unequalled for Hand Work

A great improvement in deportment, a greater interest in the lesson and an increased attendance.

Chairs for All Departments

Dietz Sunday School Board

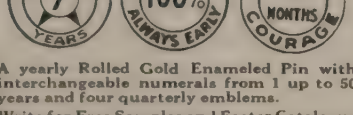
"The Superintendent's Friend"



Will interest every class to reach the highest standard. Encourages Friendly Rivalry

Dietz "ON TIME" Emblems

Beautiful—Dignified—Economical. Now the Standard Reward Emblem of thousands of Sunday Schools throughout the land.



A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

Write for Free Samples and Easter Catalogue now ready.

The House of a Thousand Things for Church and Sunday School.

WM. H. DIETZ

20 E. Randolph St. Chicago, Ill.

Easter Supplies

Easter Offering Box

5c each; 50c dozen, postpaid
$3.50 per 100, delivery extra
$3.75 per 100, postpaid

A beautiful new offering box in four colors. Design illustrates the women visiting the tomb early Easter morning with scripture quotation "He is not here—He is Risen."

Slot is constructed to prevent coins from coming out. The only scriptural offering box on the market.

Easter Recitations

The Paramount Easter Book No. 3

An unusual and original collection of Recitations, Exercises, Dialogs, Playlets, Tableaux, Pantomimes, Songs, Pageants—all emphasizing the spirit of Easter. 25c per copy.

Easter Treasury No. 34

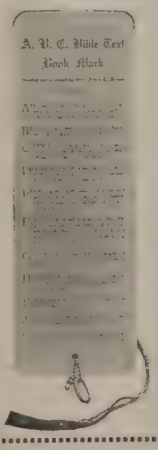
A new collection for Primary, Junior and Senior scholars. 25c per copy.

Passion Week Self-Denial Offering Envelopes

$1.25 per 100, postpaid. Here is an envelope that offers a plan for churches to double their Easter Offerings. Space is provided to record the daily Self-Denial Offering during Passion Week. A slot in the envelope receives the coins. Envelope is to be deposited on the offering plate Easter Sunday.

Sample envelope sent on request.

HELPS FOR BIBLE STUDENTS



A. B. C. Bible Text Book Marks

Selected and arranged by Miss Annie T. Smuck

3c each; 35c dozen; $2.50 per 100. Verses arranged alphabetically and selected with care. This book mark will be found useful in the Junior Department of Sunday School and Daily Vacation Bible School. Also suitable as reward for faithful attendance or good work. Printed on special glazed cardboard in blue ink with silk tassel attached.

GEMS FROM THE BIBLE

For Juniors, Intermediates and Adults

5c each; 50c per dozen; $4.00 per 100.

A companion booklet to our popular "Child's Primer of the Bible," intended for older folks. Contains those Gems from the Bible which everyone should know. Contents: The Apostles' Creed, The Lord's Prayer, The Ten Commandments, The Beatitudes, 1st Psalm, 23rd Psalm, Helps for Bible Reading, Facts about the Bible, Books of the Old and New Testaments, where to find important chapters, etc.

Sunday School and Church workers find this a practical and supplemental study booklet.

STOCKTON PRESS

516 N. Charles St., Baltimore, Md.

Kindly send me your Easter, also Church and Sunday School Supply catalog.

Name

Address

What's Happening in Religious Education

MISS HAZEL A. LEWIS, Elementary Editor of the Christian Board of Publication, St. Louis, is sailing early in March for Europe where she will spend several months visiting in Italy, France, and England, investigating copyright privileges, visiting the art galleries, and making a collection of pictures to be used in connection with new curriculum enterprises of her denomination. Miss Lewis is one of the most influential workers with children in the field of religious education. She has served for many years on important committees of the International Council of Religious Education, including the Special Committee on Pictures for Children. Her investigation abroad will, through these channels, indirectly enrich the work of all of the denominations.

LEADERS of the Mexican evangelical churches, both missionaries and nationals, have united their efforts in a National Council of Evangelical Churches through which they may work together in behalf of a common cause. It is significant that their first united request is for aid from America to enable them to have a general Sunday school worker for all of Mexico. Thus do the leaders propose literally "to sow the seed."

A GROUP of fifty leaders in religious thought and work, composed mainly of college and seminary presidents and professors and a few prominent pastors, gathered at The Biblical Seminary in New York for a two-day conference, December 26-27, 1928.

They met under the auspices of the Columbiona Fellowship, as members of which they had all attended one or more of the Columbiona Fellowship conferences held each summer during the past four years at Silver Bayon-Lake George property owned by The Biblical Seminary in New York. The conference was conducted by Dr. W. W. White, president of the Seminary. Among those present were Dr. F. J. Foakes Jackson, of Union; Bishop J. Taylor Hamilton, of Bethlehem; Dr. George Dahl, of Yale; Dr. Frank P. Manhart, of Susquehanna; Dr. W. John Hinke, of Auburn; and Dr. A. J. W. Myers, of Hartford.

The objective of the Columbiona conferences is the development of a fellowship of understanding and sympathy through frank and friendly discussion by men who represent widely differing viewpoints, denominationally and theologically, of questions of vital concern in the religious world today such as creeds, the Bible, authority in religion, and church union.

APRIL 4, 5, and 6 are the dates of the Ninth Annual Ohio State Educational Conference at Columbus. "Evaluating education" will be the keynote of this three-day meeting conducted by the College of Education at the Ohio State University. Five thousand delegates are expected to attend.

To extend the "conference" idea, allowing group interests to have even wider consideration, Friday and Saturday forenoons and Friday afternoon will be given over to sectional group meetings. General sessions will be held Thursday and Friday nights only. The customary Saturday morning general session will give way to sectional meetings. One of the groups will study religious educational problems.

TO relieve the peril of starvation in China due to drought, floods, and war, the minimum requirement is estimated at $20,000,000. Of this amount America is asked to raise $12,000,000. C. T. Wang, Minister of Foreign Affairs in China, and M. T. Liang, Minister of the Interior, urge that relief efforts be redoubled. The Red Cross, Secretary Kellogg, and the Federal Council of Churches urge haste. General Feng Yu Hsiang cables an appeal for help. Remit to James A. Thomas, treasurer, China Famine Relief, 205 East 42nd street, New York City.

THE opening of "Meditation Chapel" in the Hotel Biltmore, one of the great hotels of New York City, is an event of significance. It is to remain open night and day for all guests and employees who desire to slip away from the noise and bustle and sit quietly in thought or prayer. No services of corporate worship will be conducted. The chapel is a room of silence. The further announcement by the president of the great corporation that he plans to provide similar chapels in a chain of hotels across the country is another indication that an ever increasing number of harassed and burdened men and women are seeking relaxation and restoration in the deep silences.

IN Vienna a society has been formed to establish a pacifist museum, to show graphically by war relics the contrast between the destructive character of war and the creative possibilities of peace.

MISS ADELLA STERRETT, formerly of Cleveland, Ohio, will go to the Pennsylvania State Sabbath School Association, 1511 Arch Street, Philadelphia, Pennsylvania, March 1, to become Associate Director of Young People's Work with Mr. Bonsall.

A RECENT exchange of work in Minnesota was made in which Rev. W. E. Bradburn, M. A., S. T. B., associate pastor and minister of education of the Hennepin Avenue Methodist Episcopal church, Minneapolis, became pastor of the Trinity Methodist Episcopal Church of St. Paul, and Rev. Harry C. Wilson, D.D., pastor of Trinity church became associate pastor of the Hennepin Avenue church. Dr. Wilson, previous to coming to St. Paul was for fourteen years connected with the Board of Sunday Schools of the Methodist Church. The exchange became effective on December 10th.

THERE are still 10,000 refugees from Turkey in Derghouty, Greece. During the past seven years a Sunday school has been maintained there under the general leadership of students from the School of Religion, located in Athens.

The success of that Sunday school is largely due to the strenuous efforts of 30 local woman teachers. There are six departments, extending from the cradle roll to the home department. The pupils total 375. Teachers' meetings are held regularly. In writing about the work Mr. G. Faradjian, one of the leaders from the Athens School of Religion, writes: "Our aim has been to appeal to every alert person, to take a deep interest in various Sunday school activities so that each teacher may possess the power of originality, creativeness and leading ability, and through this gift develop in the hearts and minds of her class the spirit of good will and a right attitude toward life, and prepare the children in such a way that they may cope with all kinds of difficulties in their lives, adjusting themselves to the conditions of new environments."

During the summer there was a daily vacation Bible school there. There were five teachers and 165 registered students.

THE Oklahoma City Council of Religious Education is planning its first city-wide young people's week-end conference for the week of February 22-23-24. A committee, of which Russell M. Bythewood, is chairman, is actively at work and hopes to enlist the interest of all the chuches and young people's organizations of the city.

DR. H. E. COLEMAN who has been the Japan secretary for the World's Sunday School Association since 1915 and who has been visiting in the United States since the Los Angeles Convention, has been asked by the Board of Managers to remain in this country for a few months this year to assist with the general work of the association.

INAUGURATING an Academy of Czecho-Slovak Culture at the Los Angeles University of International Relations, affiliated with the University of Southern California, a Czecho-Slovakian program will be given in Bovard Auditorium on the Southern California campus January 16th, under the auspices of the Czecho-Slovak organizations of Southern California.

Spring Conventions Council of Religious Education, 1929

Date	*State*	*Place*
March 5-7	Oklahoma	Cushing
May 1-3	Iowa	Waterloo
May 7-9	Nebraska	North Platte
May 8-10	Kansas	Hutchinson
May 17-19	North Dakota	Fargo
June 4-6	South Dakota	Pierre
June 18-20	Illinois	Quincy
June 18-20	Indiana	Shelbyville
June 18-21	Ohio	Ashland
June 18-20	Virginia	Wytheville

Notices of other state and provincial conventions will be printed as soon as definite information is received.

AHMED SAHIB BEY, a notable Moslem magistrate of Calcutta, India, the founder and chairman of The Islam Educational Society, recently paid a visit to Turkey. He was traveling in Moslem lands in order to observe and investigate all the changes and recent developments in the Moslem world, and write a book on the subject. He had already visited Egypt, Palestine, and Syria. In an interview with one of the editors of *Vakut*, a Turkish newspaper, he said:

"The aim of the Islam Educational Society is to modernize Islam. The number of Moslems who are performing their religious duties is decreasing because of the extreme formalism in prayer and worship. The educated people all over the Moslem world are finding it impossible to perform all their religious duties. The only reason for such a situation is that we are bound too much to the exact performance of rituals. The aim of religion is to teach us principles. It is necessary to interpret these principles according to the times in which we live. My sincere conviction is, that if we want to revive the religious life of Moslems, we must put an end to these rites and ceremonies, we must eliminate the bowings, prostrations, and standings in prayer, and make it consist rather of an inner humility."

BISHOP FRANCIS J. McCONNELL of New York City, is chairman, and Dr. John Dewey, of Columbia University, first vice-chairman of a committee of seventy organized to prevent propaganda in American schools on behalf of "special interests, groups and causes."

REV. ROBT. J. BLACK, who has recently been called to Grace Covenant Presbyterian Church, Richmond, Va., as Director of Religious Education and Ass't Pastor, is now at work in his new field. Mr. Black is a graduate of The Biblical Seminary, New York City; he received his B.D. from Hartford Theological Seminary; his A.M. from Boston University Graduate School, and his M.R.E. from the School of Religious Education of Boston University. He goes to Grace Covenant with a splendid training and a rich background of experience, having been in the pastorate for about ten years.

RUSSELL M. BYTHEWOOD, Director of Religious Education of the First Christian Church, was elected Secretary of the Oklahoma City Council of Religious Education, Oklahoma City, Oklahoma, at its December meeting to fill the unexpired term of former Secretary Harry W. Seaman, who has left the city. Mr. Bythewood has been active in the work of the Council during his two years residence in Oklahoma City.

INTER-RELIGIOUS Camp for Boys"—so reads the title of an article in *The Christian Patriot of India*, which describes a recent camp held in Mandapam. It was held for three days and was attended by 123 delegates. Nine were Mohammedan boys, 36 were Hindus, 68 were Christians, and there were other non-student leaders making up the total. The morning sessions were devoted to religious study groups upon topics that were intimate discussions of Hindu, Moslem, and Christian interest, showing the practical ways in which each of these three religions could be lived out in daily life and conduct. The leaders urged upon the students closer fellowship with one another in the spirit of brotherhood, believing that under heaven they were all one family. Questions such as these, "What do you think contributes most to character in the life of your school?" and "What are the moral problems which you think the boys of your school find to be most difficult?" were discussed with much profit. At the closing session Moslems, Hindus, and Christians came to the platform and testified to the values of the conference.

MISS KOTO YAMAMOTO has become Executive Secretary of the National Young Women's Christian Association of Japan. By training, ability and personal qualifications she is well fitted for her post. Beginning her work at Osaka, she was chosen to come to America, and in San Francisco and in New York came to understand the relations of the Japanese to American citizens.

Of course I read every *International Journal* with great interest, but it seems to me that the January number is exceptionally fine. It is so well rounded, so clear cut and so helpful. I just want to congratulate the Board of Editors upon this magnificent paper you are issuing. I do not see how any worker or student in the field of religious education can afford to be without the *International Journal of Religious Education*.

A few days later the same man wrote: I enjoyed the January number of the *International Journal*, but I really believe you have eclipsed that with the February issue.

—*New York*

I rely on the *International Journal* week in and week out for religious educational policies and suggestions of things practical. With the multitude of things to do in a place like this, for I must cover a territory of two hundred miles in length once a month in addition to my regular pastoral work here, one just does not have time to spend in abundance on things he would like to. The *Journal* does give me practical help for my Sunday school which I have now been able to organize and run by departments.

—*Alaska*

We have a small school and we can't use the material offered in the *Journal*. It's above us, it's too "highbrow." Men can use it who have large schools with a staff of salaried workers and a large clientele to which to appeal. We find it harder year by year to do even little things. Everybody is so busy, school functions take so much time, and they simply say, "I can't" and that ends it.

—*Ohio*

I want to compliment you on the excellent issues of the *Journal* you have been bringing out recently. I especially like the number of practical articles designed to help work in the local schools. Your recent article on poster designs has played havoc with our school's treasury. Our children's division superintendents wouldn't let me have any peace until they got material to make posters which the writer suggested in that article.

—*Missouri*

We believe the *International Journal* to be the best of its kind published, and our County Council feels it is money well spent to put it into the hands of its officers.

—*Missouri*

THE following cable has been received by the Association for the Welfare of the Children of China:

To the Association for the Welfare of the Children of China Inc.
156 Fifth Avenue
New York City

More destitute children waiting relief. Funds urgently needed.

Signed
V. Z. KAO, *Treasurer*
GARFIELD HUANG, *Secretary*

DEAN John W. Withers has announced that a department of religious education was established in the School of Education of New York University in January 1929. Samuel L. Hamilton, until recently General Secretary of the New Jersey Council of Religious Education, will head the new department.

Plans have been under way for some time looking toward the establishment of such a department. The purpose of the new department, according to the announcement, is to prepare students for professional work in the administration, supervision, and instruction in religious schools, churches, and communities either as directors of religious education or as specialists in various age levels. Second, to give professional teachers and administrators of so-called secular education in public and private schools an introduction to the basic elements of religious education. Third, to prepare for non-professional teaching and supervision in religious education those who wish to give marginal time as voluntary workers to educational services in the church and community.

DR. DAVID Z. T. YUI has declined numerous offers of high political appointments to continue his service in the Y. M. C. A. of China. He was a prominent figure at the Washington Disarmament Conference and the Pacific Relations Institute in Honolulu. Twice he declined the portfolio of foreign affairs in the Chinese government, likewise the ministry of education and the ambassadorship to Great Britain. No wonder the Y. M. C. A. is proud to name him as General Secretary for China, and the National Christian Council to make him chairman. He was an outstanding figure at the Jerusalem Missionary Conference.

MISS JANET STONE, formerly of Oakland, California, has been appointed Associate Director of Intermediate and Senior Work for the Board of Christian Education of the Presbyterian Church, U.S.A.

THE American Bible Society is publishing for the blind the first interpoint edition of the Standard Revised Version of the Old Testament in revised Braille, grade 1½. There will be fifteen volumes in the new standard size, 11x11 inches. The Scriptures will be supplied at fifty cents a volume, which is the lowest price ever offered. This has been made possible through the use of new methods of embossing and binding.

A GIFT of $400,000 for the erection of a commodious Y.M.C.A. building on the University of Cincinnati campus and endowment for the work was made to the Board of Directors of the Y.M.C.A. of Cincinnati by the widow and three sons of the late David B. Gamble. In announcing the gift Cecil H. Gamble, president of the Board, stated that the gift was made "as our thank offering and as a means of indicating our belief that effective character building influences are of first importance among a community's valuable assets."

A lot adjacent to the campus is to be deeded to the Y. M. C. A. and a building erected which will also be available for the use of the University Y. W. C. A. It is stipulated that the cost of the building and furnishings is not to exceed $175,000. The remainder of the gift is distributed in endowments to provide for an adequate personnel for the Association and for the maintenance of the property. The building is to be known as a memorial to David B. Gamble.

The proposed building will serve as a student center with adequate club rooms in which to bring student leaders into helpful contacts with boys in the university community and will make possible the planning and working out of united and separate programs with Catholic, Jewish and Protestant students.

WESLEYAN University has announced the establishment of ten annual scholarships, of $500 each, to be awarded beginning 1929-30, to seniors of high standing who need financial help to complete their college course. These scholarships will be known as the Denison Scholarships and are made possible by the gift of $5,000 from Mr. and Mrs. Charles L. Denison of New York City. Mr. Denison is a member of the board of trustees of Wesleyan.

The basis of award by the Scholarship Committee will be: (1) personality and dependability; (2) scholarly ability as evidenced by grades for the first three years; (3) need of help as evidenced by scholarship aid, careful budget of expenses, summer employment, and so on, during the first three years.

THE recent meeting of the National Recreation Congress held in Atlantic City under the auspices of the Playground and Recreation Association of America, had on its program a session devoted to the consideration of the church's responsibility for encouraging wholesome recreation and for providing facilities for it. The need for adequate building facilities was discussed, and church architects made practical suggestions. The more pressing need for intelligent programs of recreation under enthusiastic and devoted leadership was presented. Mr. Louis E. Jallade, a New York architect, pointed out that it was much better for a church to participate definitely in the physical activities of a well-run institution already in the community than to carry on a half-planned program with meager equipment within its own walls. The wave of church community houses which has swept the country in advance of adequate appreciation by the people of what the conditions are which make for successful church buildings, was deplored. It was agreed that the interest of the church in recreation should extend beyond its own membership and be concerned with the community at large. Dr. Ralph W. Sockman, in an address which was enthusiastically received, pointed out that neither the church, school, nor home alone is able to cope with the great problem of ways out of America's growing leisure time but that all three great social institutions must work together.

THE Progressive Education Association will conduct next summer at State College, Pennsylvania, the first Institute of instruction under its auspices. A three weeks' course will be offered, three courses in the principles and practices of Progressive Education, one week each, from July 1-19, 1929. College credits for those taking the courses will be granted by State College.

THAT Maine is coming to be recognized as a pioneer state in seeking to solve the problems of the rural church through the larger-parish plan is shown by the recent visit of Rev. Charles L. Zorbaugh, executive secretary of the Presbyterian Synod of Ohio, and Rev. U. L. Mackey, executive secretary of the Presbyterian Synod of New York. Dr. Zorbaugh and Dr. Mackey spent a week in Maine visiting the larger parishes. A study was made of the territories served and the methods used. The interdenominational character of the parishes and the multiple ministry was given special attention.

Maine now has four thoroughly organized larger parishes and several others which are working toward this form of organization. They are serving more than 20 rural churches, many of which had been pastorless for periods ranging from 5 to 60 years. A study of statistics and facts shows that these churches have a better record in every phase of church activity during the time they have been served by the larger parish method than any other 20 churches in the state. Read the article which appeared in the January *Journal* entitled, "Efficiency Through United Rural Work."

Annie Jane's Morning Glory

(*Continued from page 26*)

Then he was so large that one night when he stretched out full length he broke out the side of his little black house. He was surprised when this happened but he just chuckled and felt around in the dark.

The next day when he went to eat his dinner he found that his food was just about gone. He was very sorrowful. What could he do? He almost wished he had not eaten so much, but he had been very hungry. Perhaps he could find some food somewhere.

So he started out to see what could be found. He put one little root down into the ground and suddenly laughed in delight. The ground was full of food!

Then he put in more and more roots. How he did eat and how he did grow! Each little root went down into the ground and brought up food. Soon he was no longer such a tiny, tiny little vine. He was almost a big vine now. And how thankful he was for so much food. Who had put this food into the ground, anyway?

He remembered then that Mother Vine once told him and his brothers and sisters that when they ate all the food they had stored away God would give them more. So God had put the food in the ground! He wished he could thank God.

He lifted himself up to his full height and looked about. Out between the cracks of the step he saw light. It looked cheerful and happy out there. He thought God must be where there is light. So he determined to grow big and go out there.

The little roots down in the ground worked away and worked away to send him food. Each day he grew taller and taller.

He was soon a big vine. He came up from under the step and found the trellis. He clung to this and up and up he went. Each day Annie Jane watched him climb and he knew he made her happy. But always he kept wishing that he could find God and thank him for his food and drink. Each day the sun called him up higher.

One morning Annie Jane came out on the porch and her face lighted with joy.

"Mother, mother," she cried, "come see the beautiful morning glory."

Mother came out and they stood looking at the gay little blossom.

"Mother, it is smiling right up at God. isn't it?"

When he heard that, the little vine was happy.

HAND WORK

This set is simple and practical for supplementary use with the GRADED LESSONS in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is ALL prepared, also a Handbook of instructions for the teacher.

Send Stamp for Specimen Pages.

MILLER PUBLISHING CO. Dept. H. W.
161 Front Avenue, Salamanca, N. Y.

HAND WORK

NEW BOOKS OF GREAT VALUE

Trouble, by Jeff D. Ray.

Five practical sermon essays on the problem of human suffering. The author dwells with special emphasis upon the possible educative, spiritual value of trouble. His pages abound in illustrative material drawn from a wide acquaintance with literature and life. *Cloth $1.00 net*

The Life of Jesus for Junior High School Pupils, by James Banford McKendry.

A thoroughly practical book containing thirty-seven chapters based directly on the New Testament text, presenting studies for an entire year's work either in the church school or in week-day religious education classes. Constant reference is made to the Biblical sources. Bible readings furnish the pupil with the background of the lesson. *Cloth, $1.50 net*

Stories for All the Year, by Sarah Ward Stockwell.

One hundred and eight stories of special interest and teaching value for children in primary classes. Everyday life stories, religiously interpreted, for use in week-day church schools and vacation church schools. Provided with indexes showing the ethical content of the individual stories, and classifying the material so as to indicate the portions which would be of particular service in any one department of a closely graded school. *Cloth, $1.50 net*

The Philosophy of Religion, by Edward E. Richardson.

The study of the principles of Christianity and other religions. The author believes that no true religious position or principle is contrary to reason. Showing that other religions are defective in principle, he seeks to demonstrate that Christianity is the highest and final form that religion can take. *Cloth, $1.50 net*

Fireside Talks for the Family Circle, by Albert W. Beaven.

Doctor Beaven sees the home as the center of most important constructive personal and social influences of religion. The book is practical, embodying the results of actual experiments conducted not only in the author's own home, but in the homes of the other members of a "Commission on Religion and the Home" in the church of which he has been pastor since 1909. *Cloth, $1.25 net*

Enlisting Laymen, by Frederick A. Agar.

Not a book about the layman, but a book for the layman, by a fellow worker. Practical, constructive, abounding in helpful suggestion; all the more practical and constructive because it is an invitation for cooperative study and experimentation on the part of the laymen themselves in order that the work of the individual church member and of the local church may be more truly effective. *Cloth, $1.00 net*

THE JUDSON PRESS

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
439 Burke Building, Seattle
223 Church Street, Toronto

ORDER FROM OUR NEAREST HOUSE

Money for Churches

For Your Class or Sunday School By Publishing a Local Church Paper

CHURCHES, Sunday school classes and societies are making $25 to $300 per issue from parish papers. Ads and subscriptions are easily secured. Our co-operative plan makes it possible for you to secure a parish paper at about one-fifth the price charged by local printers. A parish paper fills empty pews, acts as an assistant pastor, keeps the community informed and stimulates every church activity.

The National Religious Press,
Grand Rapids, Mich.
Send me samples and particulars free of charge.

Name .....
Street .....
City .....

Free Samples and Particulars

Ministry or Service?

NELSON BIBLES in all sizes, types, and styles of binding are obtainable wherever Bibles are sold.

Nelson Scripture Text Cards (American Standard Version)
Now available—beautifully engrossed wall cards 9¼x12¾ in., with the *Great Love Chapter* (I Cor. XIII) *The Shepherd Psalm* (Ps. XXIII) and *The Beatitudes* (Mat. V. 1-12). The text used is the matchless American Standard Version with its supremely accurate translations. The price of these wall cards is 25c each, but to you who send in the attached coupon, your favorite passage from the 3 here listed will be sent for only 10c or all 3 for 25c.

The casual reader—unfamiliar with the Greek of the New Testament manuscripts—would logically gather from 1st Timothy, 1:12, as rendered in older versions—that Paul's reference was to the ordained *Ministry*, would he not? And yet, how comprehensive — how all inclusive — how universal—is the incomparably more accurate rendering of that important verse in the

Nelson American Standard Bible
(Edited by American Revision Committee)

the one supremely accurate version of the scriptures and you will study it—understand it as never before.

The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States and is used by over 13,000,000 scholars from which to study the International, graded or other Bible lessons.

Nelson Guaranteed Binding.—Remember that a Nelson Guaranteed Binding will be replaced if it does not bear up under the strain of use.

THOMAS NELSON & SONS, 381-385-P Fourth Avenue, New York City
Authorized publishers for the American Revision Committee

Dear Sirs: Please send me FREE copy of your book entitled, "The Wonderful Story." You may include.....wall text cards for which I enclose .....(state which, if only one.)

Name.....
Street No.....
City.....State.....

Youth and Wholesome Marriage

(*Continued from page 22*)

be thrust into a subordinate place. Far too often a discussion of sex is coldly analytic and speaks of love as a mawkish sentimentality of the lovelorn and based upon physical passions alone. Love is not a sentimentality, a frenzy, an episode. Love is dominant and real and gives point to one's life as nothing else can. It is the most powerful of human emotions; it is dynamic; it gladdens; it refines as nothing else can. It is an experience so genuine that it may keep its glow through the years and steer through many trying problems of home partnership to a happy ending and last "until death us do part." This experience has a soul culture as well as its physical sensitivity. When either element is lacking genuine love cannot exist.

How Should Youth Think of Marriage?

Equally important is the attitude toward marriage. Marriage should be regarded as a normal feature of life. We have heard of suffering and abused wives, of "henpecked" and disillusioned husbands, such remarks as "Poor old Bill, he is captured at last" or "Mary, dear girl, she has sold her freedom," until one might gather that marriage is a yoke of slavery to which only those submit who are not strong enough to live without the marriage relationship, or daring enough to defy conventionalities, or clever enough to escape. Actually marriage is the normal condition. This does not in any sense reflect upon the unmarried. Most of the fine unmarried people whom we know have not remained single because of a well defined policy but because circumstances have seemed to combine to result in their remaining single.

The contract of marriage is the most important in the whole life of a man and a woman. It concerns human personalities as no other human relationship. In spite of this fact and in face of available knowledge many people continue to choose carelessly or even flippantly, or without direction the one with whom they are to share their lives.

Our youth need to be taught how to form fine, wholesome friendships and fellowships leading to possible marriage, with the recognition of marriage as a lasting venture. They should understand that marriage is a partnership of skills—skills of hand, of heart, of mind, and of social relationships, that happy marriage must be built upon something more real than a passing fancy or a temporary thrill aroused by a bewitching smile or an appealing dancing partner. Such an intelligent understanding makes the whole venture of romance and homemaking less precarious and more alluring.

Suggested Reading

Galloway, T. W., *Sex and Social Health*, Doubleday, Doran....$2.50
Gray, A. H., *Men, Women and God*, Doubleday, Doran.....$1.50
Groves and Groves, *Wholesome Marriage*, Houghton Mifflin....$2.50
Margold, *Sex Freedom and Social Control*, Univ. of Chicago..$2.00
Stowell, W. L., *Sex for Parents and Teachers*, Macmillan.....$1.00

A Vacation—From, By and For the Church

(*Continued from page 23*)

return to their duties as superintendents or teachers, refreshed in body, mind, and soul, and with added ability to serve in leading children and young people to Christ-like living.

The dates of the Lake Geneva school are July 23 to August 3, and of the Lake Winnipesaukee and Geneva Glen schools, which will be held simultaneously, August 5 to 17. Now is the time when church school workers can and should plan to take their vacations at the time of one of these schools. Now is the time when churches should plan to send some of their workers. Now is the time to write to your state council or denominational headquarters or to the International Council of Religious Education, 5 So. Wabash Avenue, Chicago, Ill., for further information.

New Books that Mark Progress in Religious Education

RELIGION THE DYNAMIC OF EDUCATION

Edited by WALTER M. HOWLETT

Emphasizing the importance of religion in education and of education in religion, this book contains the best thought of ten leaders in the fields of education and religion. They are Luther A. Weigle, Hugh S. Magill, Cornelia S. Adair, John A. Tigert, J. V. Moldenhauer, Wilbert W. White, John W. Suter, Jr., Adelaide T. Case, Benjamin S. Winchester, Charles H. Tuttle, and Joseph M. Artman. The subject of religious education is being given increasing attention today, and here is a significant contribution to what is probably its most important phase. **$1.50**

PULPIT DRAMAS

By PHILLIPS E. OSGOOD

A practicable group of dramatized sermons which will find use in those pulpits or parishes seeking to enliven the presentation of their message. It is Dr. Osgood's belief that as Jesus taught with parables so the modern preacher or teacher may use these dramatic forms more effectively to present religious truth. Two companion volumes by Dr. Osgood are

The Sinner Beloved and other Biblical Plays
Old Time Church Drama Adapted
Each book, **$1.75**

Standard Books for Religious Workers

THE SUNDAY SCHOOL TRANSFORMED

By LOUIS ENTZMINGER

Here is a Sunday School expert who takes up the problem from new angles. He tells how to build up Sunday Schools, and how to make their work more effective. With many diagrams, illustrations, and full directions. $1.50

PLEASANT SUNDAY AFTERNOONS FOR THE CHILDREN

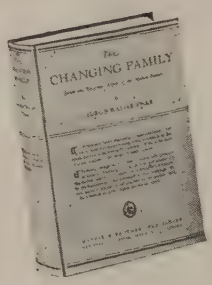
By JOHN T. FARIS

Children need a bit of help to make the happiest and best use of the free times of the day. This book is filled with suggestions for Bible games and good things to do. $1.00

A LITTLE KIT OF TEACHERS' TOOLS

By PHILIP E. HOWARD

Practical help on lesson preparation, knowing the pupil, securing attention, asking questions, using illustrations, conducting reviews, getting the pupils to work, leading the pupil to Christ. 75c



THE CHANGING FAMILY

Social and Religious Aspects of the Modern Family

By G. WALTER FISKE

Here is a book which fairly sparkles with the vital facts of life, of home, and of religion. Written with verve, in a style which is constantly stimulating. Progressive religion is shown to be the real stabilizer of the family that is helping to produce a better race. An ideal book for leadership training classes. **$1.25**

Books Every Teacher Should Own

PREPARING AND TEACHING THE LESSON

Selections from 23 articles, the best of 191 manuscripts received in competition. The choicest selections from the most experienced teachers themselves are here available. $1.00

FIVE HUNDRED BIBLE STORY QUESTIONS AND ANSWERS

By SAMUEL SCOVILLE, Jr.

Questions of real value for home and class study in bringing out some of the lesser known incidents of the Old Testament. For instance who rescued his kingdom for $1,875,000? Who took a census which cost the lives of 70,000 people? $1.00

THE LITTLE JETTS TELLING BIBLE STORIES

By WADE C. SMITH

This book is the young folks delight. Odd little etchings that will amuse and instruct. The pictures are delightful mysteries, solved by looking up the accompanying Bible references. A whole page of them for every Sunday afternoon in the year. $1.25

OUR PRIMARY DEPARTMENT

By WILLIAM D. MURRAY

A little book which tells the story of what has actually been done in one Primary Department to teach God's Word to the children. 75c

TRAINING THE TEACHER

In four parts: (1) The Book, by *A. F. Schauffler, D.D.;* (2) The Pupil, by *Mrs. A. A. Lamoreaux;* (3) The Teacher, by *Martin G. Brumbaugh, L.L.D.;* (4) The Sunday school, by *Marion Lawrance.* 75c

HARPER AND BROTHERS *Publishers* **NEW YORK**

The Life of Jesus for Junior High School Pupils. By James Banford McKendry. Philadelphia, The Judson Press, 1928. 256 p.

This book is intended to present a consistent course on the life of Christ for intermediate boys and girls. At a few points the attempt is made to set up a direct relation with the present on-going experience of pupils, but in the main the teacher is left to his own devices for making such connection. The course has been used successfully for a number of years in the weekday church schools in Oak Park and River Forest, of which the author is director.

Any course on the life of Christ must, of course, make its selections and omissions from the rich abundance of material. Mr. McKendry has very wisely made large selection from the outstanding teachings of the Master, and has laid less stress upon the unusual and the miraculous. His approach is not so much one of interpretation as one of presentation of the story as given to us in the Gospels and other literature of this period, allowing the teacher to make his own interpretations. In some ways this does not give as much help to teachers as might be desired. For example, in presenting the miracles of the Master, no help is given teachers in answering the questions of pupils which will inevitably arise, such as, "Did this really happen?" "How was it possible?" Another point at which teachers are sorely in need of guidance, and at which none is given, is that of the interpretation of the prophecies of the Old Testament concerning the Master.

At many points there is a freshness and originality of approach, such as throwing materials into dialogue form, which will greatly heighten the interest. Those who share the author's conviction that there is a need for a course in the life of Christ for intermediate boys and girls will find in this volume a very satisfactory approach to the filling of that need. —P. H. V.

The Humanity of God. By John Wright Buckham. New York, Harper & Brothers, 1928. 281 p. Price $2.50.

Scientific research and philosophical reflection are opening up our universe in such a way that it is not susceptible to easy solution. Atheists, pantheists, agnostics, pluralists, monists, realists, idealists, and those who believe in naturalistic humanism are all offering their solutions. Each one has his case and in each solution there is value. But here we have a great apologetic for theism.

Dr. Buckham helps the reader look into the belief in the fatherhood of God, in search of its real meaning and significance. He considers its power to convey the essence and values of perfect personality, its concordance with the principles of theology, philosophy, and natural science, and its harmony with mystical experience. He makes a strong case against many of the chief objections to it, arising through the problems of natural and moral evil, of history and providence. He leads the reader logically, rationally, and without artificial sentiment to note the effect of a belief in God as Father in transforming life, in promoting human brotherhood, and in relating Christianity to other faiths.

The author knows very well that he has not solved all the problems, but he does believe that theism is the best working hypothesis. He starts out in the right way when he considers "Experiencing God." In these days when religion is considered by so many leaders, critically, intellectually, leaving the heart cold, it is great to have some one face the matter of experiencing God in one's life. Then he ends his discussion by considering the effects of this idea of God on human conduct and experience.

This author believes that man lives by imagination, faith, affection, and emotion, as well as by knowledge, and that the needs of all these will be nourished and properly proportioned, in the development of a life philosophy based on the conception of God as Father.

The reader will do well to read this book carefully. It will help him in finding a God who is more real and personal.
—R. A. B.

Character Building In Colleges. By W. A. Harper. New York, The Abingdon Press, 1928. 237 p. Price $1.50.

Out of a quarter century of rich educational experience President Harper here presents one of his most suggestive and stimulating discussions on religion in higher education. The main body of the book represents a series of addresses given before the semicentennial of the organization of the Y. M. C. A. in American Colleges, held at the University of Virginia, October 13–16, 1927.

Following a discussion of the objective of education, President Harper addresses himself to the problem, "What is a Christian College?" On the basis of searching criteria he proceeds to announce the curriculum of a genuinely Christian college, and especially with reference to the activities of religious education viewed as "the theory and practice of teaching religion to others." Extended research forms the basis of his conclusions of what the curriculum should be. He is strongly convinced that students in colleges should be given definite instruction, not only with reference to their own moral and religious growth, but also with reference to their educational services in the local church school. Contrary to the notion of many educators, President Harper believes that courses in religious education should also be offered in higher institutions of learning that are under the direction of the state.

Perhaps the chapter that is most revolutionary is chapter VII., in which it is advocated that denominational seminaries be abandoned in favor of "unionized" seminaries. "There is no more reason for Methodist or Presbyterian or Baptist or Lutheran theological seminaries than there is for Methodist or Presbyterian or Baptist or Lutheran law schools, or medical schools." (Pp. 176, 177.)

President Harper is given to writing books that create rather pronounced reactions, pro or con. This discussion will wrench the souls of believers in the status quo of higher education, but this fact will make it all the more valuable to our cause just now. H. S. S.

The Journey of Jesus. Compiled by Ellen Conger Goodyear. Buffalo, Privately Printed, 1927. 170 p.

This book provides a straightforward story of the life of Jesus. Portions of the Gospels are selected, taken out of the narrative of which they are a part, and fitted into the chronological arrangement of facts. The parables, for example, are omitted in the attempt to present an unbroken succession of events. The language of the King James Version is used, and marginal notes indicate the place of each section in the regular Gospels.

Experimentation and Measurement in Religious Education. By Goodwin B. Watson. New York, Association Press, 1927. 295 p.

The author gives us the pioneer text in scientific experimentation in religious education. There is a valuable introductory chapter on the scientific approach to religious education followed by a discussion of the most generally approved methods of experimentation and measurement in which the special values and limitations of each method are clearly set forth. A major section of the book is devoted to a most valuable listing and discussion of character and personality tests now available or in process of perfection. The list of tests is annotated in such a way that one may well judge in advance whether a given test will be helpful for one's special needs. There is a chapter on the construction of tests and a presentation of technical and precise statistical methods. Valuable suggestions are given on reporting educational experiments. The appendix adds much to the worth of the book in the form of one hundred and forty suggested problems for experimental investigation, the construction of a sample scale, statistical tables, and a very complete glossary.

The book is well adapted for use in college and graduate courses and will without question be used by many professional workers in religious and character education as an indispensable handbook. For them the book assembles much valuable material which heretofore has been available only in widely scattered sources. Yet it does much more than this. It is of itself a contribution that meets a distinct need in a specialized professional area. —O. M.

The Kingdom of the Mind. By June E. Downey. New York, The Macmillan Company, 1927. 221 p. Price $2.00.

It is good to see as a recent addition to the Young People's Shelf of Science Series a readable, attractive, and interesting statement of the elementary principles of psychology. The book represents one of the first successful attempts to make a study of psychology interesting and helpful to young people. Boys and girls of high school age will be attracted to it, not only by its subject matter but also by the way in which the story of the human mind and its activities is being told. The very chapter headings and sub-headings will challenge them to read. Many a youth will be led by this author to "know himself better" and to discover "more and more about himself and other people."
—O. M.

Jesus and a Boy's Philosophy of Life. A Study Course for Boys 15 to 20 Years of Age. Prepared by Committee on Discussion Courses for High School Boys. New York, Association Press, 1928. 95 p. Price $.60.

This is a course of twelve lessons which proceed logically in helping a boy between the ages of 15 and 21 to see the implications of the Jesus Way of Life upon the way he, himself, looks at life.

It is really more than a problem discussion course, and it includes carefully selected material in addition to the Bible. It aims to pick up the boys' interest in Jesus and God and by a skillful use of resource material placed in the back part of the book, helps him to build a philosophy of life.

Teachers, club leaders of young people's societies, and camp leaders will find it a very stimulating and practical course.
—R. A. B.

Newman on the Psychology of Faith. By Sylvester P. Juergens. New York, The Macmillan Company, 1928. 308 p. Price $2.75.

Cardinal Newman has come to be recognized as one of the greatest religious thinkers of England during the last century. Newman will probably go down in the history of theology as the enunciator of two apologetic theories; one on "the evolution of dogmas" and the other on "natural and revealed religion." These two theories are carefully dealt with by Father Juergens. While all of his conclusions square with those of Catholic tradition, the reader will find his approaches stimulating and suggestive. Protestant religious educators should be more familiar with what Catholics themselves believe. A sympathetic reading of this book will give one a very good introduction to the nature and genesis of faith in the individual Catholic.

Anthropology and Modern Life. By Franz Boaz. New York, W. W. Norton & Company, 1928. 246 p. Price $3.00.

A discussion of the problems of modern life in the light of the results of the studies in anthropology. Professor Boaz shows clearly that anthropology is not a collection of curious facts but a science which has a close relation to modern life.

The Catholic Church and Confession. Edited by Hilaire Belloc. New York, The Macmillan Company, 1928. 104 p. Price $1.00.

A detailed and documented presentation of the doctrine and practice of the confessional in the Roman Catholic Church written by two members of the Society of Jesus. Any Protestant wishing to study the doctrines of the Roman Catholic Church will find the book most interesting.

Getting Acquainted With God. By R. W. Barstow. New York, The Macmillan Company, 1928. 115 p. Price $1.00.

A series of fifty devotional services "designed for use at the morning meal in families with eager, restless, questioning children between the ages of five and fifteen." It is the reviewer's judgment that this purpose is well met by the material presented. Each service consists of a brief comment on the topic, a selection from the New Testament, and a prayer closing with the Lord's Prayer.

The Mill on the Floss. By George Eliot. Boston, Little, Brown, and Company, 1928. 615 p. Price $1.00.

A school edition of this famous novel, containing an introduction with special notes and suggestions to the teacher.

Black Treasure. By Basil Mathews. New York, Friendship Press, 1928. 114 p. Prices: cloth, $.75; paper, $.50.

This is a series of fascinating life-interest stories for boys and girls. It takes the youth of Africa and shows how their problems are tied up to the comforts of American civilization.

The University of Chicago Chapel. A Guide. By Edgar J. Goodspeed. Chicago, The University of Chicago Press, 1928. 77 p. Price $1.00.

In this "Guide" Dr. Goodspeed has done an unusually fine piece of work. His descriptions are brief but very clear, his stories of the donor, the designer, the structure are fascinating. The book is artistically done and will be valuable as a guide and souvenir to those who visit the Chapel.

Two Interesting Discussion Courses for Young People

By Sidney A. Weston

Author of "The World, a Field for Christian Service"

JESUS AND THE PROBLEMS OF LIFE

Robert Seneca Smith Horace Bushnell Professor of Christian Nurture at Yale University, says:

"In 'Jesus and the Problems of Life,' Dr. Weston has combined in an appealing and unusual way the 'life situation approach' to Christian problems and the 'chronological approach' to the life of Jesus. By combining the two approaches so naturally and effectively the study of problems has been closely related to the historic Jesus, while at the same time the life of Jesus is shown to have meaning for every aspect of modern life."

JESUS' TEACHINGS

Like its Companion Volume, "Jesus and the Problems of Life," this Course grew out of Actual Classroom Experience.

"It is a successful endeavor to solve the problems of youth by reference to the teachings and example of Jesus. It will make a fine basis for discussion; and if it can be followed by actual experiences solved by reference to its precepts, it will be a valued aid to right living. Dr. Weston's solutions of the proper use of leisure, the proper attitude toward war, the way to meet crises, and our duty to our communities, are valuable."—*The Christian Register.*

Each Course furnishes Thirteen Discussions rich in Source Material. No special teacher's manual required. Published in Two Editions: cloth, 65 cents; paper, 35 cents.

The Great Empire of Silence

By Robert Merrill Bartlett

Lenten Meditations on the Spiritual Values of Silence, Suffering, and Sacrifice

In these inspirational essays will be found the secret of living, the Glorious Adventure, the author calls it. They give new and glorious conceptions of life, faith in God and right, and calm strength and wisdom in meeting crises. An exceptionally appropriate gift book for those in religious perplexity or suffering the loss of loved ones. $1.25

THE PILGRIM PRESS

14 Beacon Street, BOSTON — 418 S. Market Street, CHICAGO

BEAUTIFUL STATIONERY : HAMMERMILL BOND

Neatly Printed to Your Order, Postpaid

Price Per	125	250	500	1,000
Letterheads (any size)	$1.00	$1.75	$2.50	$3.75
Envelopes to Match	1.00	1.75	2.50	3.50
Letterheads and Envelopes	1.50	2.50	4.00	7.00

125 Each—Letterheads, Envelopes and Cards (visiting, professional or business) for $2.25.

Satisfaction Guaranteed — Samples for stamp

THE STAR PRINTERY, Dept. RE, Uniondale, Indiana

Still It Grows!

The Vacation Church School

in Presbyterian Churches numbered

1984 in 1927
2161 in 1928

How Many in 1929?

A complete series of graded Vacation School program books have been prepared by experienced leaders. The material has been tested by use in actual schools, and no effort has been spared to make these books the best in their field. A number of interdenominational schools have selected our books after a thorough examination of other programs.

Write for curriculum materials

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

120 Witherspoon Building
PHILADELPHIA, PA.

REPORTS OF THE JERUSALEM MEETING OF E INTERNATIONAL MISSIONARY COUNCIL:

Vol. I The Christian Message. 436 p. ice $1.50.

Vol. II Religious Education. 233 p. ice $1.00.

Vol. III Younger and Older urches. 313 p. Price $1.25.

Vol. IV Missions and Race Conflict. 6 p. Price $1.00.

Vol. V Missions and Industrialism. 5 p. Price $1.00.

Vol. VI Missions and Rural Probms. 282 p. Price $1.25.

Vol. VII International Missionary operation. 132 p. Price $1.00.

Vol. VIII Addresses on General Subcts. 188 p. Price $1.00.

Price $7.00 per set. New York, International Missionary Council, 1928.

These eight volumes will give any thoughtl reader a bird's-eye view of what happened Jerusalem at the meeting of the Interional Missionary Council. They contain e of the best pictures of present-day Christity, as carried on by the Protestant urches, which we have.

The tendency will be for religious eduors to turn to Volume II as of particular terest to them. And well they may. The per of Weigle and Oldham which forms rt I of this volume is the best statement what religious education is, what it seeks accomplish, and why it is important, which available today. The remainder of the ok contains papers from India, Ceylon, pan, China, and Africa, a record of discusons, and a report of the findings of the uncil on religious education.

But the Jerusalem reports have more than is to offer to the religious educator. More nd more interest is being expressed in the Christian message and program which must form the objective of religious education. The other volumes in this set have important contributions to make to the understanding way for religious educators to help cement this bond is through a sympathetic study of these reports. —P. H. V.

EUROPE
Educational Tours
$275.00 up

HOLY LAND
June 18 to Sept. 10
84 Days
$850.00

PERSONALLY CONDUCTED
Write today for Illustrated Booklets
THE WICKER TOURS
Richmond : : Virginia

The Marked Bible. Being the King James or Authorized Version of the Old and New Testaments. Marked by J. Gilchrist Lawson. Philadelphia, The John C. Winston Company, 1928. 1,415 p. Prices: Cloth, $4.50; French Morocco, $7.90; Genuine Imported Morocco, $10.00.

The special feature of this edition of the King James Version of the Bible is its process of inking or marking. Passages interpreted as referring to *Salvation* are colored in red ink; those to the *Holy Spirit*, in green; those to *Temporal Blessings*, in brown; and those to *Prophetic Subjects*, in purple. An index in the front of the Bible groups all subjects under these four themes. —H. S. S.

DEAGAN
Tubular Bell
Tower Chimes
Played direct from Organ Console.
The memorial that makes the Church a landmark.
J. C. DEAGAN, Inc.
18¹ Deagan Building, Chicago
STANDARD SETS $4375 AND UP

FURNISHINGS IN BRASS
An Acceptable Easter Offering to the Church!
May Be Had in Brush Gilt (Satin) or Polished Brass
Brass Cross for Altar Use
No. 123
Plain with letters I H S.

12 inches high, each	$27.00
14 inches high, each	34.00
18 inches high, each	41.00
24 inches high, each	59.00
30 inches high, each	63.00

THE HEIDELBERG PRESS
Dept. I
Schaff Bldg., 1505 Race St., Phila., Pa.
Sent without charge
Complete 1929 Easter Catalog
Name.....
Address.....

A Truly Amazing Menu

METHODS OF PRIVATE RELIGIOUS LIVING
By HENRY N. WIEMAN, Author of "The Wrestle of Religion with Truth"
Divers tests have demonstrated that their use produces definite observable improvement in poise and power. They have sometimes shown themselves helpful to a startling degree. Price $1.75

The Graphic Bible
By Lewis Browne
"The book is a marvel of compression. I do not see how so much information has been packed in so small space."—Francis J. McConnell, Bishop, No. M. E. Church. Price $2.50

Victim and Victor
By John Rathbone Oliver
Author of "Fear"
"This VICTIM AND VICTOR is as unmistakable as incense. He has about him the dignity of the liturgy he loves. He shines."—New York Evening Post. Price $2.50

A NEW COMMENTARY ON HOLY SCRIPTURE
Edited by BISHOP GORE—1624 pages—1,200,000 words—Price $5.00
Clergyman or layman will find this Gore Commentary the quickest, handiest answer to Bible points cropping up in his reading and sermonizing on which he wishes "to make sure he is right."

The Origins of the Synagogue and the Church
By Dr. Kaufmann Kohler
Author of "Jewish Theology"
Shows how the free churches trace their descent in a direct line from the ancient synagogue. Price $3.00

The Soul Comes Back
By Joseph H. Coffin
Famous Whittier plan of fitting his college education into the student's life and antecedents.
"I am fascinated by your plan."—George A. Coe. Probable price $2.00

Tongues of Fire: A Bible Composed of Sacred Scripture of the Pagan World
Compiled by GRACE H. TURNBULL
Sufficient first-hand data from which to form your own opinion as to the highest peaks of thought and God-ward aspiration reached by the prophets, priests, philosophers and poets of antiquity. Price $3.50

Developing Personality in Boys
By W. Ryland Boorman
Program and curriculum are thought of as belonging to the zone of interaction between the individual and his social setting. Price $2.50

Souls in the Making
By John G. Mackenzie
A master of psychology with a background of pastoral experience details a variety of psychological approaches to the problems of mental distress which every modern minister should be thus equipped to help solve. Probable price $2.25

OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS
By HARRY F. WARD, Author of "The New Social Order"
A searching inquiry into whether conditions are as good as they seem these recent years with us Americans. Price $2.50

Moral Adventure
By Burnett Hillman Streeter
"The ethics of sex have seldom been more boldly or more wisely handled."—The Spectator.
Reprinted from his larger book "Adventure." Price $1.25

The Christ of God
By S. Parkes Cadman, D.D.
For Dr. Cadman, the key to the riddle of the world is God, and the key to the riddle of God is Christ. Price $1.75

STORING UP TRIPLE RESERVES
By ROGER W. BABSON, Babson Statistical Organization
Conclusions derived from a study of data which cost over a million dollars to collect. Price $2.00

Sacraments
By A. L. Lilley
"Theology is the most intelligent opinion of itself that religion can form" is the proposition expounded here. Price $1.50

Frankness in Religion
By Robert J. Hutcheon
Can it be shown that man is a religion maker and user in the same way he is a language maker and user? Price $2.50

LABOR SPEAKS FOR ITSELF ON RELIGION
By JEROME DAVIS
All who are interested in the trend of the times will be curious to learn what Labor's international leaders like Henderson, Lansbury, Vandervelde, Kautsky, Lenin, Trotsky, Gandhi, Kagawa, Green, Maurer, Muste, etc., have to say for labor on the church and religion. Probable price $2.00

Morality in the Making
By Roy E. Whitney
What the personnel manager of a big corporation with thousands of employees has learned about "how to read character." Price $1.50

The Psychology of Religious Awakening
By Elmer T. Clark, S.T.D., LL.D.
The only work in twenty-five years to apply sufficiently large masses of statistical data to form sound inferences concerning how young men and women are reacting to the conversion experience today. Price $2.50

A HISTORY OF CHRISTIAN MISSIONS IN CHINA
By KENNETH S. LATOURETTE, Author of "The Development of Japan," etc.
Christianity in China complete in one well documented volume. An invaluable aid to all who wish to understand the history of Western intercourse with China down to 1927. Octavo, 900 pages. Price $5.00

At your bookstore or from
60 FIFTH AVENUE THE MACMILLAN COMPANY NEW YORK CITY
Chicago Boston Atlanta Dallas San Francisco

The Perry Pictures

The Good Shepherd *Plockhorst*

"He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom."

Reproductions of the World's Great Paintings

One Cent Size 3x3½ For 50 or more.
Two Cent Size 5½x8 For 25 or more.

Send 50 cents for 25 on the Life of Christ, or 25 Art Subjects, or 25 for Children. Size 5½x8

Large Pictures for Framing. Artotypes
Size 22x28 inches, including margin.

$1.00 each for two or more; **$1.25** for one. Send **$2.00** for this picture and Christ and the Doctors.

Catalogues Send 15 cents in coin or stamps for our 64-page Catalogue of 1600 miniature illustrations.

The Perry Pictures Co., Box 778, Malden, Mass.

Now Ready!

A New Volume in the
LEADERS' HANDBOOK SERIES

THE MISSIONARY EDUCATION OF PRIMARY CHILDREN

By Wilhelmina Stooker, Professor of Religious Education, School of Religious Education, Auburn Theological Seminary

Missionary Education is shown to be something basic and vital in this volume. It is not something apart or added to religious education, but the very heart of the educational process.

Professor Stooker writes as the result of rich experience, both in teaching children themselves, and in teaching teachers of children. She was formerly a member of the staff of the Missionary Education Movement and is well known as an educator and as an author.

$1.00

MISSIONARY EDUCATION MOVEMENT
(*The Friendship Press*)
150 Fifth Avenue **New York**

Some Aspects of Religious Education in China

(*Continued from page 15*)

largely self-determining in local programs and methods. It tends to place increasing emphasis upon fellowship between students of common mind and purpose.

In the matter of voluntary vs. required Bible courses and chapel services, Frank W. Price of Hangchow Christian College says: "The general position is that it is better to make religious worship and class instruction an elective feature of the school program, putting more emphasis than formerly upon the proportion of Christian teachers and students, vital Christian influence, personal work, high grade teachers of religion, the Christian opportunity in all courses and Christian activities."

The Churches and Religious Education

The Chinese churches are comparatively indifferent toward education. They tend to consider the colleges as belonging exclusively to the missions and as not being of primary concern to the church. For this the colleges themselves are doubtless partly to blame. They have not actively sought ways and means of relating themselves directly to the Christian communities.

The impact of the movement for religious education has not been felt by the churches to the same extent as by the Christian schools. The churches have specialized in evangelism, and in some quarters antagonism to religious education has been expressed on the ground that it is opposed to evangelism or is an unsatisfactory substitute.

Under the head of "Religious Education in the Church" the statement prepared in China preliminary to the Jerusalem Conference contained this summary statement:

> The churches are failing to reach with any adequate program of religious education their children and youth, as well as their adult membership. . . . The rank and file of Christians today, in their religious experience, in the acquirement of personal habits of devotion, in their social worship, in their grasp of Christian truth, in the application of the Christian spirit to the solution of problems and needs of the day, in their influence upon community life, stand greatly in need of inspiration and wise guidance.

There is no strong, widely influential, interdenominational organization devoted to the promotion of an aggressive modern program of religious education in the churches. There are not a few Chinese leaders and missionaries who feel the need of such an organization and it is to be hoped that such an agency may soon be developed.

Encouraging Facts

Over against this picture there are many encouraging facts to be stated. Both in the schools and the churches there is a rapidly rising tide of interest in religious education. This is manifested in a growing literature, in an increasing number of conferences on the subject, in a constantly larger number of specialists in religious education.

Some of the ablest graduates of our American institutions are at work in China. An increasing number of Chinese are returning from abroad, having specialized in religious education. Through them every current of thought and interest in Western religious education is touching China. They are instrumental in translating, or in having translated, the latest and the best books on the subject. A considerable proportion of the literature of religious education of the last fifteen years already has been made available.

Theological schools and Bible training schools are giving a larger place to religious education. An increasing number of directors of religious education are in service in denominational areas.

A growing interest is manifested in weekday schools of eligion to provide religious teaching for pupils of govern- ent schools. If there is a permanent decrease of Chris- an primary schools, due to the prevailing attitude on eparation of religion from education, as now seems likely, e churches will undoubtedly establish weekday schools f religion in considerable numbers.

Well organized training conferences have been held in portant centers within the past three years.

A Council of Religious Education has been developed in onnection with the China Christian Educational Associa- on with an outstanding Chinese leader, Dr. C. S. Miao, as ecretary. The Council has recently formulated state- ents setting forth standards for religious education for olleges, middle schools, and primary schools, to be used s syllabi for discussion in faculty and student groups.

The National Christian Council likewise is giving in- reased attention to problems of religious education. Mr. . K. Zia is devoting much of his time to this interest. The Council conceives its function as advisory, studying the eeds, and stimulating interest and action. Its committee n the church in worship and religious education was in- trumental in convening an informal group of religious ducation specialists who came together in Hangchow for en days in July, 1928, to consider the needs of the Chinese hurches in the matter of religious education and to take nitial steps toward meeting them. A comprehensive out- ine of curricula materials needed for the various agencies f religious education was developed and plans formu- ated for actual production. The conference was both dealistic and practical, and its influence promises to be ar reaching.

RELIGIOUS Education Courses

NORTHWESTERN UNIVERSITY

"By the Shore of Lake Michigan"

Summer Session. Eight weeks session, June 24th—August 17th, 1929.

Wide Range of Courses—Curriculum, Method Biblical Literature, Religion, Character Education, Organization, Supervision, Worship, Psychology of Religion, Educational Guidance, Religion of Childhood and Youth, Personnel Administration, Statistical Method, Research.

Distinguished Faculty. Leaders in their respective fields. Regular staff supplemented by other leaders in the field of Religious Education.

Favorable Location. *Evanston on the Lake*, a delightful location for summer work and recreation.

For Special Bulletin, write Dean John E. Stout, Room 68, School of Education Northwestern University, Evanston, Illinois.

National Teachers Agency
Good teachers wanted for Schools and Colleges
National Teachers Agency, Phila., Pa.

The Church School Hymnal for Youth

A Book of Worship with Educational Objectives

—

Compiled by Experts

—

$1.00, single copy, postpaid

$80.00 a hundred, transportation extra

Write for information

HYMNAL DEPARTMENT
PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION
120 WITHERSPOON BUILDING, PHILADELPHIA, PA.

Worship for Youth

By GUSSIE B. STACY

A Book of Services for Young People for every Sunday in the Year . . . Ten Special Day Programs . . . Forty-five pages selected Musical numbers. Price $1.50

Also Plays and Pageants for many occasions for various departments of the Church

SEND FOR CATALOGUE

POWELL & WHITE
902 Edwards Building, Cincinnati, Ohio

The International
The most practical Communion Service made. Write us.

Tray, 13 in. diameter, 36 Glasses, Non-noiseless, $6 00 delivered.

Try a Map

The Maps for the Lessons for Next Six Months.

Peerless Series Map No. 4, Bible Lands of Old Testament, 19x27 in., on linen finish cloth, 75 cents.

Eilers' Series Map No. 4, Bible Lands of Old Testament, 36x57 in. Paper on cloth on rollers, $3.00. Linen finish cloth, $2.00.

Send for 100 Page Catalogue, helps to Sunday School Management.

A. H. EILERS & CO.
1322 B Pine St. St. Louis, Mo.

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 310 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

RELIGIOUS EDUCATION IS A PROFESSION

HARTFORD's School of Religious Education (interdenominational) offers thorough training to men and women. 230 graduate and undergraduate courses available in three schools. At least two years college or normal work for entrance. Degrees B.R.E., M.A., M.R.E., Ph.D. Graduates hold salaried positions. Address Dean Karl R. Stolz, Ph.D., D.D., Hartford, Connecticut.

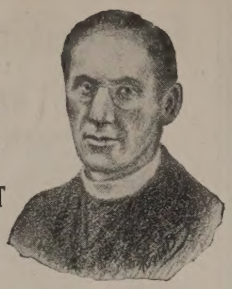
HARTFORD

Seminary Foundation

W. Douglas Mackenzie, D.D., *President*

A new guide to the Holy Scriptures for you and me

A BIBLICAL THOROUGHFARE



By NEVILLE STUART TALBOT
Bishop of Pretoria, South Africa

MODERN scholarship has thrown new light upon the Old and New Testament for those familiar with Biblical research, but has left the average man and woman puzzled and uncertain as to what has happened to his familiar Bible. In this book the author of *The Returning Tide of Faith* has interpreted the higher criticism for the average man and woman in a way that makes it, as the *Congregationalist* observes, "a clarifying and illuminating experience to make one's way along the thoroughfare herein provided." *Cloth, $3.00*

Postage additional

MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave. MILWAUKEE, WIS.

Young People of Germany

(*Continued from page 22*)

(the rhythmic and folk-dances, performed in the open air) and to much, much singing. There are the quarterly and weekly papers, viz.:

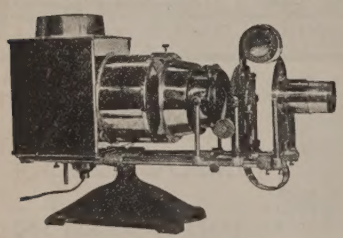
"Come With Us," a paper for girls in their teens.
"The Way of Youth"
"The Call of Youth"
"In the Morning"
"Young Folk's Weekly"
"Toward the Sun"

Then there is the "*Young Folks' Song Book*," of which 240,000 copies have been distributed. This book contains 565 songs and not one of the young people has found it too heavy for the knapsack.

What has driven these young people together in such great masses? The dire need of a definite purpose and aim in life. During the war, atheism and materialism had held sway—the young minds had become utterly confused, they realized that dance-halls, theaters and other worldly amusements did not make them happy and they looked for something more satisfying, more worthy of their efforts.

One of the young men, the son of a friend of mine, said to me: The most wonderful thing I experienced in our "Free-time" vacations was the recognition of the fact that we must be active Christians, that each one of us must do his or her share to spread the gospel, to further Christ's Kingdom and we are not only willing but anxious to become teachers and leaders of the younger folks, as they join our ranks.

The Whole Bible in Pictures



YOURS

without the expenditure of a single penny from your church treasury!

Mail Coupon Today for Complete Details

NATIONAL PICTURES SERVICE, INC.,
Dept. A-3 Provident Bank Bldg.
Cincinnati, Ohio

Send information on your equipment, sample film slides and details of financing plan.

Name .....
Address .....
City .....

Make Your Vacation Bible School an Assured Success with

the Newest, most complete, comprehensive, time and money saving Daily Vacation Bible School Courses . . .

Here are the results of years of study and investigation into the needs of the Vacation Bible School. Every worth while introduction of recent years is incorporated in this course, and hundreds of other special features which are new and distinct. Comprises three years' work in Kindergarten, Primary and Junior, and first year in Intermediate.

The Standard Vacation Bible School course has this outstanding advantage over all others—*all book materials necessary for the teacher are to be found in the manual provided for that teacher.* Music, Bible stories, plans for Bible expressional work, games, handwork, patterns—everything in one book. Every lesson is closely related to the Bible.

Authorities pronounce it the most complete course published.

Send for FREE Book!

Full of information on Vacation Bible School activities, and detailed description of these marvelous Standard courses. Send coupon for copy.

STANDARD PUBLISHING CO.
Dept. A 3, 8th & Cutter Streets
Cincinnati, Ohio

Send copy of your book "The Vacation Bible School" and catalogue of Standard courses and equipment.

Name .....
Address .....
City .....